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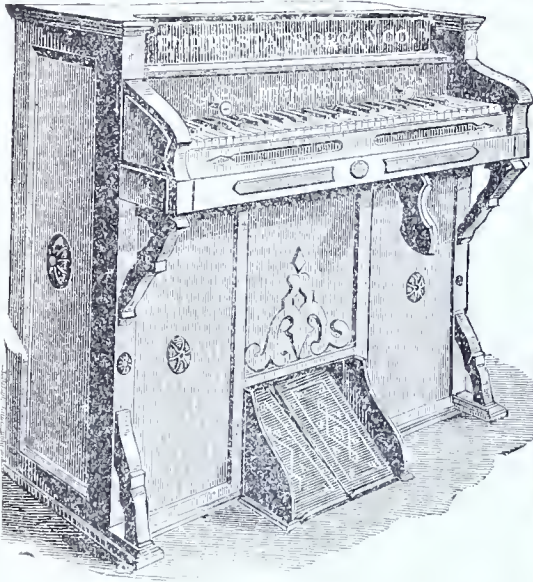
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# THE AUGSBURG SUNDAY-SCHOOL TEACHER.

VOL. V.

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No. 8.

PROF. H. LOUIS BAUGHER, EDITOR.

## THE TEACHER QUALIFIED BY KNOWLEDGE OF METHODS.

BY REV. J. N. MORRIS.

While knowledge on the part of those who carry on an enterprise is necessary, method must be used to apply knowledge in the arrangement of plans, so that they may be carried out for the attainment of the end in view. The farmer must have some knowledge of agriculture, but he must likewise have some method by which to apply that knowledge in the raising of his crops. The merchant must have not only a knowledge of merchandise, but he must have some system by which to apply his knowledge in the transaction of his commercial affairs. The teacher must not only know what to teach, but he must understand some method of teaching.

Without method or system it is impossible successfully to impart knowledge.

Teaching does not consist in asking questions on the lesson committed by the class. Neither does it consist in simply telling the class something in regard to the lesson; talking to a class is not teaching a class. The teacher must have some method by which he can make his class to know, he must have some method by which he will lead his class to the exercise of their faculties, he must have some method by which to stir up and cultivate their perception, judgment and memories, so that they may receive, understand and retain that which he would impart to them. To lead a child to choose, and to choose that which will enlighten and strengthen the mind, give force to

its character, and in every respect benefit it, that should be the aim of the teacher. Sitting down and talking quietly to a class, is like feeding a child with a spoon. The teacher should teach the child to feed itself, to earn its knowledge, to use and continually improve that which it has; he must have some method to draw out of his class that which they know, enlarge it, and give back to them something more than they had before.

If we take a text-book used in any of our district schools, we find on examining it, that method and system have been carefully studied, in classifying and arranging all the exercises therein taught. Take for example any book on Arithmetic, and you will find that the author first sets forth the definitions of terms used in Arithmetic, then the five principal operations: numeration, addition, subtraction, multiplication and division are introduced one after the other, and the scholar is led to understand first one and then the other of these principles; at every step he gains fresh knowledge, every new lesson draws out the one previously learned, enlarges and adds more to it, and so too with the text-books. On Grammar, at first the scholar learns that letters make syllables, syllables make words, and words sentences, and then he is led on to the analysis of sentences. Method and system are employed all through the book to aid the scholar in the acquirement of knowledge. You will note too, that all the

teachers employed in our public schools, have been students themselves for some years; they were then required to pass an examination and receive a certificate, setting forth that they were qualified to teach.

They had first to prepare themselves to teach and then the examiner decided as to their fitness and ability. The methods and systems for imparting knowledge had to be thoroughly studied and acquired before they could procure a certificate. •

There is a great want of method and system in the study of divine truth. The Bible is the cheapest and the book most read in our land, yet, apparently it is the least understood. If men would read other books as they read the Bible, they would learn absolutely nothing from them. In reading history the student makes himself acquainted with the author, and the times in which he wrote, then carefully examines the causes of the events, and the effects produced by them upon the nation and its surrounding people. In reading the Bible, men read a Psalm, then they will turn over and read a chapter in the Old Testament, and then one in the New. Very few sit down and take the connecting incidents, the causes of events and their effects. How few there are compared with the whole number of Christians, that can repeat the names of the thirty-nine books of the Old Testament. How few there are, comparatively speaking, that know how to classify these books, and separate the historical, poetical and prophetic from each other. How few, comparatively, can divide the twenty-seven books of the New Testament into historical, doctrinal and prophetic. Taking the whole Bible historically, how very few there are who know anything about it. What tremendous ignorance there is in regard to the books, their authors and the time and place when and where they were written, and what indifference there is in regard to the acquiring of knowledge in this direction. What ignorance there is, likewise, with regard to the contents of the different books. Do we not often hear Paul voted for Christ? Some time ago, I heard a minister in his sermon, tell

how Christ took spittle and mixed it with earth and placing it upon the sightless eyes of Bartimeus, healed his blindness. One of my ministerial brethren told me a few days ago, that in conversation with one of his members, "he asked him if he had ever read the Apostles' Creed?" "No!" he replied, "in what book in the Bible do you find it?" These mistakes are not by any means made by the ignorant, but they are made by those who are intelligent and who are teachers. Some one may say this kind of knowledge is not essential; let a man be converted and have in him the spirit of God, and that is all that is needed. Do you let men teach in your public schools simply because they are good? do you not require of them other qualifications? But is the idea not prevalent, that any Christian man or woman can and ought to teach in the Sunday-school?

It needs years of preparation and knowledge, not only of the studies taught in our public schools, but likewise of the methods and systems for teaching. Surely common sense would teach us that some preparation, some method, is necessary to impart spiritual knowledge. Cultivating the intellect is of great importance, but cultivating the soul is of greater importance (these two should go together in order to build up the perfect man). As we look at the methods used for these purposes, we must admit that the methods used in our public schools for imparting secular knowledge, are superior to those used in our Sunday-schools for imparting spiritual knowledge.

This want of method in imparting knowledge is productive of harm. A great amount of the instruction given in our Sunday-schools with regard to the Bible, has been so straggling, so disconnected, that little or no actual knowledge has been acquired in regard to it. Take the average Sunday-school class of to-day back over the lessons of the past six months, and you will find that very few of its members have learned anything in regard to the habits and customs of the people, the surroundings and geography of the countries in which the incidents of the lessons occurred, and they have re-

membered still less of the moral and spiritual applications intended to be conveyed by the lessons. Some no doubt will blame the scholar for not applying himself to the study of the lesson. But if you examine the average Sunday-school teacher, you will find him little in advance of his class; having little or no method in the study of his lesson, he depends entirely upon the "Teacher's Journal" and the "Lesson Leaf," and the natural consequence is, that after the lesson with its questions and answers have been gone over, it passes quickly from the mind of both teacher and scholar. If a young man graduates from a college after seven years of study and knows nothing, we conclude that he must be a blockhead; but if one thousand men

should graduate from the same institution and come out knowing little or nothing, we would conclude that the institution was at fault. Now there are hundreds and thousands of young men and women, and old ones too, who have been for years in the Sunday-school, and have had no doubt many rewards for reciting verses, etc., yet, if asked to take a class will excuse themselves on the ground of incompetency. Surely this, in a great measure, must be the fault of the poor methods used for imparting Bible knowledge in the Sunday-school, and this is made more apparent from the fact that these same persons are sharp and show intelligence and practice good methods in the transaction of their every-day affairs.

*(Conclusion next month.)*

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## "SOMETHING TO DO."

BY JULIA E. SARGENT.

I do not wish to talk to children who only ask for something to do to amuse themselves. I would rather talk to those boys and girls who know that little Sunday-school song,

There is something to do,

There is something to do,

There is something for children to do.

and to those who never heard the song, but know that what it says is true, because little somethings are always coming to them to be done.

Well, little workers, I am going to set another little something on the track. When they have found out what it is, I am sure some little Christians will want to do it, because they will think it is a part of their business.

Delia Clark has slipped on the frosty sidewalk and broken her ankle. She loves her school and can hardly keep back the tears when she sees her schoolmates running and sliding toward the schoolhouse. Weeks must pass before she can be with them, and the little sufferer tries very hard to be patient. Again and again she reads her treasured Sunday-school papers,

but the Sabbath brings no new one, for she is absent from the class. Her mother can think of nothing that has not been read before, for the Clarks are too poor to take a children's paper, so she can only say, "I wish you had, dear," to Delia's "O, mother, if I only had something to read!"

In the pretty white house, not half a mile away, Susie Green has just finished reading the last *Youth's Companion*, and is placing it carefully on top of the pile of papers that have come every week for almost a year. Every number is there, and she handles each paper lovingly, looking again at her own name on the printed label, and reading the titles of the stories she likes best. Some of them are about unselfish little girls, but they do not seem to help her any. Susie's face is very thoughtful, and now and then she shakes her head. At last she nods it decidedly, and goes to her mother with a smiling face.

"Mother, Delia Clark was not at school last Friday, and Jamie told me this morning that she had broken her



ankle. May I take her some of my *Youth's Companions* after school?"

"Indeed you may, and you had better take them all, for it will be a long time before the poor child can walk."

You and I can guess how Delia's tired face brightened when the papers were put into her hands, and how Mrs. Clark told Susie that Delia had so longed for something to read.

When the ankle was well, Susie had her papers again; not fresh and new, but looking as though they had been read many times—and on the first page of one was a great brown spot of liniment. But do you think she was sorry for her self-denial when Delia told her that the doctor said her ankle grew strong sooner than he expected, because she kept it so still, and did not fret, or tease to walk before she was able?

The sidewalk is no longer frosty, but if it were Delia could slide as fearlessly as others. She has read her Sunday-school paper, and, standing before the open window, is folding it to lay carefully away, when she sees two little girls next door quarreling. Their mother is dead, and their drunken father does not want his children to have anything to do with Sunday-schools; so, while Delia reads her paper, they quarrel over a torn circus bill.

"Will they care for it?" she thinks, with a little sigh for her pretty paper. "Blessed are the peace-makers," had been her verse for the day, and thinking of that she drops the picture-paper into their soiled hands.

"You may keep it," she tells them. "It is better than what you have, and you can both read it."

They did not think to say "Thank you," but Delia thought they looked pleased, and she heard no more cross words from them that night, and so she felt repaid for her effort. The paper ended the quarrel, but that was not all. God had other work for it to do.

Delia was fast asleep with a pleasant smile upon her face, and the little girls next door, with their arms about each other, were sleeping also, when the miserable father came home, a trifle more sober than usual. He picked up the paper, and muttering "Sunday-school trash!" twisted it into a roll to

light his pipe. As he did so, he saw this little verse on the last page: "Him that cometh to me I will in no wise cast out."

Not long after that Sunday the family left town, and Delia has never heard from them since. If she does not know it before, she will learn in heaven, that it was through her little paper that the drunken man died trusting in the One who said: "Him that cometh unto me I will in no wise cast out."

Can not you all do work for the Lord Jesus, as Delia and Susie did? Be careful of your books and papers, but do not be afraid to lend them. There may be children in your neighborhood who are longing, as Delia longed, for something to read, even if they do have strong ankles. You know how much pleasure your papers give to you. Would they not please some one else quite as much when you have read them?

Have your Loan Fund, then, and you will find that it makes you much happier than the same papers laid away so nice and clean have ever made you. If you do this unselfish act for the dear Saviour's sake, you will be one who "lendeth to the Lord," and I know that you will find that "He will repay you again."—*Chicago S. S. News & Studies*.

## HOW TO HEAR SERMONS.

When sitting under the ministry of a devoted servant of God (says a gentleman), he on one occasion preached on the Diotrephesian spirit. In his usual faithful manner he pointed out its sad effects upon a church, until, in his application, he came so close that I was astonished, knowing, as I did, how delightful the harmony had always been in that church. I soon began to persuade myself, however, that there was a Diotrephes there, but could not satisfy myself who he was. Finally I ventured to seek information, and turning to a good brother, an elder in the church, I said, "Mr. L——, who does Mr. S—— mean?" "*You and me,*" was his quick reply. I have never asked since *who my minister meant*, when he was delivering the message of his Master.

## MANNERS.

We hear a great deal of loud lamentation over the decadence of private and of public morals, and no doubt there is sufficient reason. The war and the flush times turned our heads; and men who had always been distinguished for their probity rushed recklessly into the most unscrupulous speculations, risking not only their own money, but taking the most unwarrantable liberty with that belonging to other people. As a consequence, a number of hitherto highly respectable gentlemen are now wearing striped uniforms, in close quarters, at the public expense.

All this is healthy; and if a quickened public conscience shall imperatively demand that every instance of speculation shall be visited with swift and certain retribution, we shall soon see a gratifying diminution in the number of "irregularities."

But, side by side with the decline of morals, there has been very visible a decline of *manners*.

Now to many this latter may seem to be a matter of very little moment; and yet we venture to affirm that it has attached to it consequences very much more far-reaching than is commonly supposed. For, to say nothing of domestic happiness, which depends so largely upon the little amenities that belong to manners, it will be found that good manners and good morals are commonly very intimately connected.

Of course we are aware that there are some whose manners are not only boorish, but *beastish*, who are, nevertheless, people of very excellent principles; and that, on the other hand, there are unmitigated villains, who are the very embodiments of courtesy and courtliness. It has long ago been truthfully said that "a man may smile and smile, and be a villain." But still we maintain that, as a rule, in the training of children, it will be found that habitual violation of the *proprieties* relating to politeness is apt to be followed by the violation of proprieties relating to principle. Each involves a disregard of

the rights and feelings of our fellows, and the one is the natural and ordinary sequel of the other.

Hence it is apparent that the cultivation of good manners is a matter of very much more moment than many people imagine. And when we say *good manners*, we do not mean the fantastic fooleries taught by French dancing masters, which are so palpably over-strained and artificial as to be utterly offensive to all truly cultivated people; but such good manners as are born of that benevolence which is the grand characteristic of Christianity.

Paul tells us that "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith." He declares that "the servant of the Lord must be gentle," and beseeches us thereunto "by the gentleness of Christ." Christ was the finest specimen of a real gentleman that the world ever saw, and we cannot too carefully practice ourselves, and inculcate upon others, those traits of character that made him such.

The primary and most important training-school is undoubtedly *the family*; and we cannot be too careful there in the cultivation of all those thoughtful and delicate courtesies that give to the home-circle so exquisite a charm, and to the individual character so fine a finish. Rudeness of manners may not be lightly tolerated on the ground that it makes no matter about behavior in the presence of the "home-folks." We should like to know who, more than the home-folks, are entitled to considerate treatment; and for ourselves, we utterly despise that simulated softness in the presence of a casual visitor, but which, the moment the visitor has been ushered out, relapses into semi-savagery.

Furthermore, good manners are not to be doffed and donned, like a fashionable article of apparel. They must be *ingrained* in order to be truly graceful, and when only assumed upon occasion, the disguise is too transparent to deceive a practiced eye.

But we are reminded that *The Baptist Teacher* is not distinctively a family paper, and therefore such domestic suggestions as we have been making may seem to be out of place in our column. It is undoubtedly true, however, that many of our teachers are heads of families; and we hope that, some day, all the others may be; and so our points have pertinency. And then, besides, the Sunday-school is especially designed to supplement the family—to co-operate in its work, and to supply those elements of training which may, perhaps, have been neglected at home.

There are few things more widely and wickedly neglected at home than this very matter of which we have been writing; and hence the enhanced importance, in our Sunday-school work, of giving to it proper stress and emphasis. The teacher himself—we use the masculine, as taking it for granted that the *gentler* sex do not stand in any need of our fraternal admonition—the teacher himself should be a model of good manners. Be his boys and girls never so rude in deportment, or slovenly in dress, he must treat them with as much of delicate consideration as if they were the finest ladies and gentlemen that ever figured in a fashionable parlor. He must himself “*act the gentleman*,” and as “*face answereth to face*,” so he will be gratified to discover that, little by little, and more and more, they are imbibing his spirit and imitating his example. It is to be hoped that, thus lured along by the attractiveness of gentleness, they will at length be led to Christ; but even if they fail of that, their lives will be better, their homes happier, and the world richer, by reason of their early training in the matter of *good manners*.  
—*Baptist Teacher*.

#### WHERE IT BEGINS.

The walls of Jerusalem were to be rebuilt. The set time to favor Zion had fully come; but the work began as such works often do, in the humble, fervent, agonizing prayer of one person. When all secret things are brought to

light, it will not be strange if it is found that all great works for God have begun in this manner. Often the praying one was one of God's weakest, humblest creatures, as the world estimates such qualities. A poor, colored woman in a church gallery used to pray earnestly to God for the conversion of one young man after another, as they came in, and the Lord heard her. First one, and then another, was awakened, and the work spread until there was a great revival in that church.

But the work is not limited to the lowly. Nehemiah was in high favor in a godless court, and in a lucrative office, but God's Spirit could reach him even there, and “he wept and prayed and fasted,” because of the desolation of Zion. Then he took the first great step, and, trusting all on God, went before the king. Outwardly there was little chance of success here, but God gave him favor in the king's eyes, and he helped instead of hindered him. If the heart of a despot is “in the hands of the Lord,” surely He can move any one. There is no obstacle so great but He can remove it, and He loves to answer fervent prayer for seemingly impossible blessings.

A poor woman was refused the key of a school-house, where she wished to hold a prayer-meeting, but she did not give it up. She told the godless man, who refused her permission, that she always found “when she kept on praying and praying something always gave way.” Nor was she disappointed this time.

There is a contagion in this earnest fervent spirit. When Nehemiah went up and viewed the ruins and talked with his brethren, in a way we can readily imagine, they caught his enthusiasm and said, “We will arise and build.”

We all know how they built, “each one over against his own house.” We all have our especial corner of God's vineyard in which to work. If every Christian cultivated just that, what a harvest of glory would be gathered in. Let us never forget where the work begins—let none of us forget the closet hour.  
J. E. McC.



## Lessons for August.

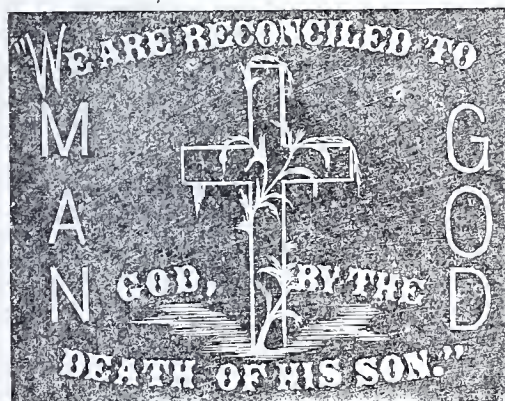
COMMENTS BY PROF. H. L. BAUGHER. BLACKBOARD ILLUSTRATIONS BY J. C. STOCK, CARLISLE.

### THE MINISTRY OF RECONCILIATION.

August 3, 1879.

2 Cor. v. 14-21.

Reconciled unto our King,  
Evermore we'll praises sing;  
Christ, who suffered on the tree,  
Once for all hath made us free.  
Now are we the sons of God,  
Caused by Him who shed His blood;  
In our hearts let faith increase,  
Lord, we pray for perfect peace.  
In Thy full atonement made,  
All our sins on Thee were laid:  
Thanks we bring to Thee our King,  
In the grave there's now no sting.  
Oh! what comfort in Thy Word,  
Now there's peace 'twixt man and God.  
(Sing to the tune of "Martyn." Repeat last two lines.)



#### COMMENTS ON THE LESSON.

The second epistle to the Corinthians was written by Paul whilst in Macedonia; some time after the first, in the summer or autumn of A. D. 57. This epistle gives the best insight into the apostle's character of any of his writings. Paul had evidently received some information through Timothy concerning the church, which had disturbed his mind. He expected soon to visit the Corinthians, and this epistle was written to prepare them for his coming, that he might not be necessitated to use severity during his stay, but could have a season of rejoicing with them. To this end he assures them that the severity used in the first epistle was designed for their good. He vindicates himself, his authority and faithful discharge of duty. The church at Corinth was founded by

Paul whilst on his second missionary tour, about the year 52. The city was then noted for its pride, wealth, and fondness for sophistry. As an humble tent-maker, but trusting in God, he laid the foundation of this church, which has survived all the ancient beauty and temporal glory of this vain city.

A late French writer concludes his reference to the church at Corinth in these words: "The apostle might still, from his celestial abode, give the salutation of peace to his children, and address them in the words, 'Paul to the church of God, which is at Corinth.'"

The chapter of our lesson is a further statement of reasons given in the former one, and the motives by which Paul and his associates were moved. The lesson is closely connected with the general idea of the epistle in setting forth the importance of consecration to our life and work.

#### Love Constraining.

**Verse 14.** FOR THE LOVE OF CHRIST CONSTRAINETH US. The love of Christ is surpassing great. His love to us in giving his life for us should *constrain* us to follow his example. The idea here is that a knowledge of the love Christ has shown for us, holds us from doing evil, and holds us in the way of life and duty. It consecrates us to God and spiritual things. "The love which Jesus had manifested towards sinners in the great work of redemption, and to believers in calling them to partake of this inestimable blessing had excited in their hearts such reciprocal, admiring love, and adoring gratitude to him, as *constrained* them, and carried them on with invincible energy in every service, by which they could glorify his name or promote his cause."—*Scott*. We are saved by *grace*, the *favor* of God, the *love* of God. The love of Christ is the foundation of our hopes of eternal life. John iii. 16, xv. 13; 1 John iv. 10. Christians should be moved not so much from a sense of duty or right, as

of love. We *ought* to love to do what is the good pleasure of our Master—*love* to “spend and be spent.” BECAUSE WE THUS JUDGE. That is, because we have formed this judgment, we have come to this conclusion, THAT IF ONE DIED FOR ALL, THEN WERE ALL DEAD. We here have the reason for our relation to Christ, for our obligation to him, viz., that one died *for* all, and so all died. Christ died *instead* of sinners, and delivered them from the power of death. By his death he atoned for the sins of the whole world—that is for, all who are united to him by faith and love. We have here the union of Christ and believers, the *oneness*. The bond of union, or outward seal is baptism. Thus, when he died our common bond of union took us all with him.

**Verse 15.** AND THAT HE DIED FOR ALL, THAT THEY WHICH LIVE SHOULD NOT HENCEFORTH LIVE UNTO THEMSELVES. We have here the object of Christ’s death, that they who are made alive unto God and heavenly things should not follow the natural inclinations of their hearts, not live for their own temporal interests, but that they should live to the glory and praise of him who DIED FOR THEM, AND ROSE AGAIN; this is most reasonable. All that we can render to God for the wonderful love manifest in our redemption, is that we “set our affections on things above, not on things on the earth.” Our love to him ought to lead us to live for him (Heb. ii. 1).

#### Love New-creating.

**Verses 16 and 17.** WHEREFORE HENCEFORTH KNOW WE NO MAN AFTER [according to] THE FLESH; YEA, [om, yea] THOUGH [and if] WE HAVE KNOWN CHRIST AFTER [according to] THE FLESH, YET NOW HENCEFORTH KNOW WE HIM NO MORE [so no longer]. The idea of this verse is, that believers having entered into a new relation, they have different ideas; and especially, they have a different basis upon which they form an opinion of worth, and a judgment of right. There is a knowledge or estimation of individuals that is entirely earthly—looks at the face, the rank, wealth, intellect, etc. Christians do not know each other, nor persons in general, by any such qualities as

these—their standard is raised. A love of right, truth, character, and above all, of Christ and Christian work, should be that by which they should be known. Christians should look at the heart and life (Col. iii. 11). So exalted is this ground of knowledge to be, that even though we may have known CHRIST according to the flesh, now we know him *thus* no longer. A converted man has an exalted opinion of Christ. Paul looked at Christ differently now from what he once did. We are not to look upon Christ or to judge him by his appearance in human form; not at his humble birth and lowly life; we are to look upon him as the adorable SON OF GOD, the Redeemer of the world—exalted, glorified—the Name that is above every name.

**Verse 17.** THEREFORE, IF ANY MAN BE IN CHRIST, HE IS A NEW CREATURE. If a man will be in Christ—in his truth, his spirit and in the light of his life—it makes a *new* man of him—new in spirit, thought, word and deed. Nothing makes a more complete change in a man than when he becomes a Christian. Old habits, tastes and desires have passed away; and in all these respects he has become new, as Paul says in Phil. iii. 7–10. See Col. iii. 9 and 10.

**Verse 18.** AND ALL THINGS ARE OF GOD. All those things of which Paul has spoken—this great change in us—this plan of salvation. God is the source of all good. “Every good gift and every perfect gift is from above.” By his power, his word and his spirit, we leave behind us our sinful nature and put on the mantle of righteousness. The way in which this occurs is described in the next clause—WHO HATH RECONCILED US TO HIMSELF BY JESUS CHRIST.

We were separated from the favor and love of God, by the fall. The law must be fulfilled. We were without strength; but “in due time Christ died for the ungodly.” God was reconciled to us in the blood that was shed for the remission of our sins. Salvation is by reconciliation. God does not change—we must change, Isaiah lv. 7. The parable of the prodigal son is a beautiful illustration of



this reconciliation. Luke xv. 11-24. The prodigal *comes to himself*—turns homeward, *acknowledges* his *fault* in true *penitence* and *humility*, whilst the loving father *embraces* him.

AND HATH GIVEN TO US THE MINISTRY OF RECONCILIATION. God has given to the Church, through the Apostles, ministers and Christian laborers, the ministry of reconciling men to him. "We have this treasure in earthen vessels." When man has a talent, he can not give it to another. God can give power to whomsoever he may please. What a responsibility this places upon the Christian Church! He has given his word and his Spirit; they are with us. With love, zeal, knowledge and the spirit of Christ, we are to go out into the great field and gather in the sheaves of eternal life. What an honor God has conferred upon the Church!

"Glorious things of thee are spoken,  
Zion, city of our God;  
He whose word cannot be broken,  
Form'd thee for His own abode;  
On the Rock of Ages founded,  
What can shake thy sure repose?  
With salvation's walls surrounded,  
Thou may'st smile at all thy foes."

May we then, as ministers and laymen, men and women, in the Church and in the Sabbath-school and in the world, do wisely and cheerfully and earnestly the work which God has given us to do.

#### Love Proclaiming Terms of Friendship.

**Verse 19.** Continues the idea of verse 18, with additional truths.

God was not only reconciling the world unto himself in Christ, but he was not **IMPUTING** their **TRESPASSES** unto them. When their hearts and purposes were right—when they were penitent and earnest—he did not charge their sins against them.

Not to impute sin is not to remember it—to pardon and forgive it. This is the blessing of the new covenant—**THE WORD OF RECONCILIATION.** God has **PUT IN US** the word of reconciliation. We are to proclaim it, exemplify it, carry it to the remotest parts of the earth. The word of reconciliation is "the preaching of the cross."

**Verses 20, 21.** **IN BEHALF OF CHRIST** THEN WE ARE **AMBASSADORS**, AS THOUGH

**GOD WERE EXHORTING BY US.** An ambassador is a "minister of the highest rank, employed by one prince or state at the court of another, to manage the concerns of his own prince or state, and represents the dignity and power of his sovereign."—*Webster*. "Ministers are ambassadors for Christ, as they are sent to do what he would do were he personally present. They are to make known and to explain and enforce the terms on which God is willing to be reconciled to men."—*Barnes*. Their ministry then is to be regarded as the ministry of God, and their message as His message. They stand *instead* of Christ, to urge and *persuade* men to accept the terms.

We have in the last verse another reason for all this. Christ was made to bear the burden of our sins, though innocent; Isaiah liii. 4-11. The design as further expressed was, that through Christ righteousness might be credited to us. *We* placed in favor with God. Whoever is *in Christ* is *looked upon* as righteous by God; Rom. viii. 1-4.

#### Reflections.

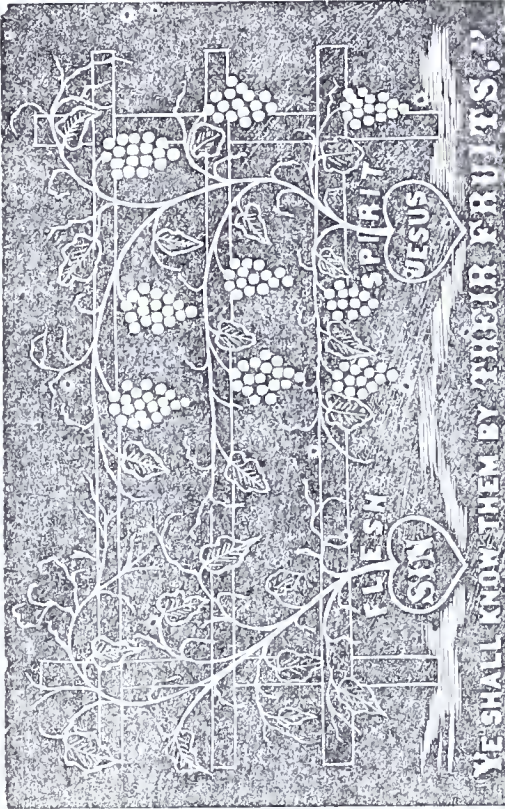
1. How great the love of Christ!
2. The love of Christ should *constrain* us.
3. Our hopes of eternal life are based upon our *union* with Christ.
4. We ought not to live for ourselves, because we have been *bought* with a price.
5. We are to judge men with righteous judgment, and not with the judgment of the world.
6. If we are not *new* creatures, we are not Christians.
7. We work not in our own strength, but by the power of God.
8. We have a *mission* in the work of reconciliation.
9. God spares the Christian and pardons his short-comings.
10. God has conferred great honor upon us in making us ambassadors.
11. Christ suffered for *us*.

THE Providence which watches over the affairs of men works out of their mistakes, at times, a healthier issue than could have been accomplished by their wisest forethought.—*Froude*.

## THE FRUIT OF THE SPIRIT.

August 10, 1879.

Gal. v. 22-26; vi. 1-9.



**Explanation.**—In to-day's lesson we have the fruit of him who soweth to the flesh contrasted with him who soweth to the Spirit. Both the heart beds have the same kind of soil, receive the same care, sunshine and rain. The difference in the fruit is occasioned by the different seed sown. As like begets like in the animal and vegetable kingdom, so also in the spiritual. Let us then examine our hearts, and sow nothing in them but the seed of divine Bible truth, so that when harvest time shall come we may reap of the Spirit life everlasting.

## COMMENTS ON THE LESSON.

This letter to the Galatian churches was written probably at the close of A. D. 57, from Corinth. It was called out by the circumstance that certain Judaizing teachers had contemned Paul's apostolic office and authority, and had insisted on the ancient rite of circumcision. The influence of these teachers was such that the churches were being perverted. "*There be some that trouble you, and would pervert the gospel of Christ*" (Ch. i. 7). To counteract these teachers of false doctrine, and to set forth the true liberty that was in the gospel of Christ, the apostle writes this letter. Canon Lightfoot notes the fact that while we have more or less acquain-

tance with all the other important churches of St. Paul's founding, not a single name of a person or place, scarcely a single incident of any kind, connected with the apostle's preaching in Galatia, should be preserved either in the history or the epistle. "Can it be that the historian gladly drew a veil over the infancy of a church which swerved so soon and so widely from the purity of the gospel?"

"The Epistle to the Galatians has always been held in high esteem as the Gospel's banner of freedom. To it and to the kindred epistle to the Romans we owe most directly the springing up and development of the ideas and energies of the Reformation."—*Meyer*.

Our lesson is taken from the fifth chapter of the Epistle, and is a part of the general argument which the apostle uses to urge the Christian converts to stand fast in the liberty of Christ. The key to the lesson, the chapter, and indeed the key to the whole epistle, is the first verse of the fifth chapter: "*Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.*"

## Its Kind.

**Verse 22. BUT THE FRUIT OF THE SPIRIT.** To get the full force of this opening sentence we must refer to verse 19, with which it is contrasted. There we have *the works of the flesh*—a long, dark catalogue. Evil is of ourselves, but LOVE, JOY, PEACE, LONG-SUFFERING, etc., these are the fruit of the Spirit. As *Chrysostom* has it, "Evil works come from ourselves alone, therefore are they called *the works of the flesh*; but virtuous ones require not our own exertions alone, but the co-operating aids from above, therefore the apostle calls them the *fruit of the Spirit*."

Nine different kinds of fruit are enumerated. LOVE comes first of all, and includes all. JOY is in one word what the apostle elsewhere enjoins: "*Rejoice in the Lord always.*" PEACE is again a fruit, a result; for the man in whom love is, and in whom joy abounds must have peace. We learned about PEACE WITH GOD in the first lesson of the quarter.

LONG-SUFFERING, GENTLENESS, GOOD-



NESS—three characteristics of those who have crucified the flesh. The first is passive endurance; the second is that Christ-like disposition referred to by Tennyson :

“He bore without abuse  
The grand old name of *gentleman*.”

The third is an active goodness out of which spring many other kinds of spiritual fruit. It is only a partial inventory of the Christian graces.

**Verse 23. MEEKNESS, TEMPERANCE.** We use the word *temperance* now in a very restricted sense, when we apply it only to abstinence from intoxicating drink. This is doubtless included, along with all excess. He that is ruled by the Spirit must bring into subjection every evil propensity—must learn moderation.

When the apostle says that *there is no law* against such, he means that these are the things that are preservative of law and order. See 1 Tim. i. 9, 10. The law is for the lawless and disobedient. See also verse 18 of this chapter.

**Verse 24. HAVE CRUCIFIED, etc.** All that is base and sinful must be put to death, even though it be painful. There is conflict between the flesh and the Spirit. They can not dwell in the same heart. Let the teacher turn to Chalmers' powerful sermon on “*The Expulsive Power of a New Affection.*”

**Its Use.**

**Verses 25, 26.** In verse 25 the *general* exhortation is made, and in verse 26, the *special* application is urged. Walking in the Spirit, the apostle would say, ought to put out of us all disposition to boasting, provoking, envying.

**Verse 1. Chapter 6. OVERTAKEN.** The supposition is made that one who has begun to be ruled by the Spirit, is suddenly surprised by sin and tripped; before he knew, almost, he was in the dust, fallen. [F. W. R.]

Here comes the opportunity for long-suffering and meekness. The fallen is to be lifted up “in the spirit of meekness,” restored.

The reason given is not a selfish one, though it concerns ourselves, “**CONSIDERING THYSELF.**” No man is certain of his footing. The man who stands is to take heed lest he fall; and

in that he is a fellow of the fallen, his duty is to aid in restoration, not to join the inhuman and unchristian throng that hoots and makes restoration difficult. Christ is our pattern. He would not break the bruised reed, nor quench the smoking flax.

**Verses 2 and 5.** These two verses seem to teach a contradictory truth. But in reality they are together the whole truth. *Bearing one another's burdens* does not insure that there shall be no burden to bear. It rather implies that the burden remains and must be borne, only with that helpful sympathy that lightens though it does not remove the load. The English word *burden*, which is the same in these two verses, does not correctly give us the meaning of the apostle. He uses two different words, in the Greek. The first denotes such a burden as can be lightened. The second denotes the burden which each accumulates for himself, imperfections and infirmities, and must himself bear. There are two ways in which a burden may be made lighter. One is for some one else actually to carry a part for us; the other is by our getting new strength, so that relatively our burden is less. In both these ways the apostle tells us we may bear one another's burdens, and so fulfil the law of Christ, who both bore our burden, and gives us grace and strength ourselves to bear our own burden.

From this point the text seems to require no elucidation. The Apostle lays down the great law of sowing and reaping—as certain as any law with which we are perfectly familiar, though the mystery of it we cannot understand. The flesh and corruption belong together, as certainly as the Spirit and life everlasting.

**Reflections.**

1. This lesson accords well with the Saviour's words, “*By their fruits ye shall know them.*”

2. It is useless for one to think he has been born again by the Spirit, when his life bears none of these fruits of the Spirit.

3. The Communion of Saints, which we profess in the Creed, is a practical part of Christian life. In patient consideration for the erring, and in mutual

helpfulness, we are to show that we are Christ's.

4. Though punishment and reward are both future—as all harvests are—yet they are both certain.

5. In this life we see, often, enough of the working of God's judgment to assure us that God is not mocked, and cannot be deceived.

6. If a man reaped in quantity only what he sowed, there would be no sowing. In kind and quantity, there is a similarity between the work of the husbandman and the sowing and reaping in spiritual life.

7. Teachers and preachers, and all workers in God's kingdom, need to keep in view the reaping time.

"Sow thy seed, be never weary,  
Let no fears thy soul annoy;  
Be the prospect ne'er so dreary,  
Thou shalt reap the fruits of joy."

#### THE CHRISTIAN ARMOR.

Aug. 17.

Eph. vi. 10-20.



#### COMMENTS ON THE LESSON.

This epistle was written by St. Paul while a prisoner at Rome, about A. D. 62; about the same time that he wrote to the Colossians. Tychicus and Onesimus were sent by Paul to Colosse with

this epistle (which is thought by some to have been a general letter to several churches), and Onesimus carried also a letter of recommendation to Philemon, a former master of Onesimus. The general contents may be divided into two parts—doctrinal and practical. The doctrinal part reminds them that they were dead in sin, and how God had quickened them, raised them and even enthroned them with Christ. And all this was by grace and not by works (ii. 1-10). The exhortations are very practical and forcible. This epistle has been called "the richest and the noblest of them all."

St. Paul speaks of the devil as a *person*, and St. John records our Saviour's description of him, while St. Matthew gives us the same high authority for his changeless abode. St. Peter warns against his ceaseless activity, while he and St. John at Patmos both tell of the dreadful judgment that awaits him when men shall cease to serve him, and "the kingdoms of this world become the kingdoms of our Lord and of his Christ."

The Roman law was very severe with soldiers who allowed their prisoners to escape. Lest this should happen they always kept them in sight; sometimes even chaining them to their own persons. They wore armor made of stout leather or hide, covered with plates or rings of metal overlapping like scales, which consisted of helmet, breastplate, girdle, greaves, sandals and shield, as defensive armor; while sword, spear and bow, were offensive as well. Thus equipped St. Paul's guard was, no doubt, a study to him, and suggested the figure which is the subject of our lesson—*The Christian Armor*.

#### This Armor Needed.

**Verse 10.** After impressing upon the Ephesians the excellence and beauty of faithfulness in the various relations of life, St. Paul exhorts them and us to **BE STRONG IN THE LORD, AND IN THE POWER OF HIS MIGHT.** In the first chapter he addresses himself to "the saints" and "the faithful in Christ." He could not have asked the unbeliever in Christ Jesus to **BE STRONG IN THE LORD**; because all are by nature without strength until they have "put



on the Lord Jesus," when he imparts to them his Almighty power. Therefore, this exhortation is to Christians.

**Verse 11. AGAINST THE WILES OF THE DEVIL.** The great enemy of mankind, "the devil, goeth about like a roaring lion seeking whom he may devour;" and our unaided strength would be utterly incapable of withstanding, not the strength only, but the cunning and deceit which he uses, in trying to ensnare both the bodies and souls of men. He presents sin in such enticing shapes and forms that if the Holy Spirit were not allowed to enlighten and quicken our consciences we would be deceived. He tempts us to commit crimes by suddenly suggesting them, when we are least prepared to resist. He flatters us by whispering praises of our good deeds; and frightens us by threats of God's displeasure. His "wiles," or crafty assaults, as Luther calls them, are such as *they* only can and do resist who are "strengthened with might by the Holy Spirit in the inner man."

**Verse 12.** Paul describes the soul's enemies to be not flesh and blood. NOT AGAINST FLESH AND BLOOD—not against ordinary human enemies, nor against our own corrupt natures, singly considered, but against devils and evil spirits. If they only were men like ourselves, we might reason with them, we might appeal to their sympathies, we might plead their own salvation as an argument. But alas! they are *lost* spirits, whom the pardoning love of Jesus will never reach—who, in their misery, find fiendish pleasure in dragging down to their own pit of despair, all mankind; but especially those who have enlisted under the banner of Jesus' cross, and are endeavoring to serve and honor him. WRESTLE refers to Grecian games, and represents the conflict as personal, close. So fierce and determined is Satan towards those who resist him, that St. Paul describes him in four different ways; as PRINCIPALITIES, as POWERS, as RULERS OF THE DARKNESS OF THIS WORLD, and as SPIRITUAL WICKEDNESS IN HIGH PLACES. As "principalities," he is a sovereign, supreme power, which, aided by man, controls the world. As "powers," he means

the combined forces of evil. As the "rulers of the darkness of this world," fostering sin under a conspiracy to rule and damn the whole race of mankind. As "spiritual wickedness in high places," a force vastly superior to humanity. Beings of higher origin, superior ability, whose sphere is outside of earth and earthly things, and concerns our souls' interests.

**Verse 13. WHEREFORE,** *because* this is our enemy; because such is the tremendous machinery for evil, which Christians must overcome if they would save their souls, St. Paul urges us to accept "*The Christian Armor*," which God, out of the great storehouse of His love and mercy, is willing to give to all, in order that when THE EVIL DAY comes (and there comes to every one a day of special temptation), when the attack is made and the critical moment is at hand, we may not fall, but STAND victorious.

#### **This Armor Described.**

"*The Christian Armor*" is described by the apostle as consisting of six parts, namely: Girdle, breastplate, sandals, shield, helmet and sword. THE WHOLE ARMOR. Not a part only. As a chain is no stronger than its weakest link, so a Christian is not safe if he neglects to TAKE anything that God says is necessary for his protection; WHEREFORE, TAKE UNTO YOU THE WHOLE ARMOR OF GOD. Or in one word, *his Religion*. This will furnish the girdle of TRUTH or the conviction that you have sincerely and unreservedly renounced the devil and all his works; that you believe in Jesus, and belong to Him, and only to Him. Girdled and enveloped by His religion, THE BREASTPLATE OF RIGHTEOUSNESS is secured to your person; your whole life is correct; your character pure and unimpeachable; and however fierce the assault, the Christian can STAND. As the soldier's breastplate protected the vitals, so Christ's righteousness protects us against the arrows of divine wrath, and fortifies us against the devil. In 1 Thess. v. 8, Paul says, "putting on the breastplate of faith and love," which include all Christian graces. The hypocrite may profess to have all of this, but in the evil day

will be worsted ; for no righteousness other than that of Jesus can withstand such an enemy, or meet the WILES of a foe so skillful and powerful.

THE FEET SHOD WITH THE PREPARATION OF THE GOSPEL OF PEACE. The sandals of a Roman soldier were heavy hide soles, thickly studded with nails, that he might travel over rough and stony places without injury, and wherever attacked obtain a firm foothold. So Paul would have us not only prepared to travel over the rough and painful walks of life safely, and with the respect and good-will of all men ; but when we "wrestle" or struggle for the mastery in the "evil day," we may not slip or fall, but continue to stand upright.

THE HELMET OF SALVATION, the hope and joy of the complete triumph over evil, when this warfare is ended, will protect the mind and intellect from all the "wiles" and sophistry of the arch-deceiver in the shape of false doctrines, cunningly devised fables, theories and isms, so abundant and so calculated to mislead.

THE SWORD OF THE SPIRIT, WHICH IS THE WORD OF GOD. Thank God for the Bible ! No weapon of our own forging can defend us when Satan's army closes in upon us. God alone can vanquish him. He gives us the weapon, and bids us smite. Eve, in "the first temptation," struck but a single blow with this sword of the Spirit, and then basely threw it away ; while Jesus wielded this sword in "the second temptation," while the hopes of the whole human family depended upon its issue, and utterly routed the infernal chief. "Take the sword of Spirit, which is the Word of God"—study it—"eat the book," and you too, can defeat the devil, for it is God that worketh in you.

ABOVE ALL TAKING THE SHIELD OF FAITH. Ah ! how often has the devil succeeded because we dropped our faith in One "mighty to save and strong to deliver," just when we most needed it. It is our faith that protects all our other graces and virtues. It covers our whole life and being. However good and strong the other parts of our armor

may be, when showers of FIERY DARTS fall, when fierce, burning trials come, there is nothing that will cause them to fall quenched and harmless at our feet but *faith in Jesus*. Blessed ! blessed Jesus ! You may be dying, and the fiend may ring in your ears : "*You are lost.*" What *can* quench that "fiery dart" but the shield of perfect faith in Him who has promised to save ? Faith alone will quench the "darts" by which the soul is set on fire of hell, by violent temptations.

#### Properly Accompanied.

Two things, PRAYING and WATCHING must accompany the "*Christian Armor.*" Not only must we put on this armor and hold over all the shield of faith, but we must be in constant communication with him who is to conquer for us—not only keep the lines up, the battery in order, and the circuit complete in this spiritual telegraph, but our fingers on the keys, ready to transmit a message as soon as the first alarm is sounded of the enemy's approach. And this must be done as becometh Christians ; in no proud, independent spirit, but in that humble, lowly frame of mind that recognizes all the blessings we receive as the free, unmerited gifts and favors of a holy God towards his needy children.

PRAYING ALWAYS, not only for ourselves, but for ALL SAINTS. We all have one God and Father, and as affectionate brothers and sisters let us remember each other in supplications at the throne of mercy, WITH ALL PERSEVERANCE, nor permit circumstances to interfere or prevent our devotions or thanksgiving. Posture, place and language may all be accommodated to particular occasions ; but in times of great difficulty or danger let us not forget to seek help from him who conquered Satan, and who will enable us to conquer him also. "For me," St. Paul says. And what faithful minister of Christ does not desire the Christian prayers, that he may be faithful, that he may be delivered from the bonds of fear of men, or anything that will close his mouth or prevent him from speaking the truth boldly, as he ought to speak.



How precious and encouraging is this lesson!

"Soldiers of Christ, arise  
And gird your armor on,  
March in the strength which he supplies  
For your immortal crown."

But remember, Christians must not only put on their armor, but they must fight; and not only fight, but win. They cannot fail if they, like David, go forth to battle in the name of the Lord; for "Satan trembles when he sees the weakest saint upon his knees," knowing that the same almighty power that overcame him in the wilderness will render the weakest suppliant for help from Jesus unconquerable.

### THE MIND OF CHRIST.

Aug. 24.

Phil. ii. 1-13.

## THE CHRISTIAN'S MODEL

<b>F</b> orgiving.	<b>C</b> ompassionate.
<b>O</b> bserving.	<b>H</b> umble.
<b>L</b> oving.	<b>R</b> ighteous.
<b>L</b> owly.	<b>I</b> nspiring.
<b>O</b> mnipotent.	<b>S</b> elf-denying.
<b>W</b> atchful.	<b>T</b> ruthful.

"Let this mind be in you, which was also in Christ Jesus."

### COMMENTS ON THE LESSON.

Philippi was the first place in Europe in which the gospel was preached. For a history of the founding of the Church in this city, see Acts, chapter xvi. The Philippian brethren had, on several occasions, sent supplies to the suffering apostle, and now again to him in prison at Rome. This Epistle is addressed to them in response to the loving gifts they had sent to him, and is full of affection and tender regard for them. Epaphroditus was the messenger from the Philippians, and by him Paul sends this letter back to them. It would seem that a spirit of self-seeking had crept in among them, which threatened their unity and peace, and the epistle contains loving admonitions on this point. In the verses before us are some of these admonitions which Paul enforces by

contrasting, with their conduct the spirit and disposition of the Lord Jesus.

### Exhortation to Unity.

**Versé 1.** IF THERE BE THEREFORE ANY CONSOLATION IN CHRIST. The "*if*" here does not express doubt, but is affirmative. Four motives are urged in this verse for perfect harmony, viz: The consolation in Christ, *i. e.*, the consolation which he furnishes to those who are his; the comfort of love, the power and happiness of mutual love; the fellowship of the Spirit, his presence and communion; bonds and mercies, compassions, sympathies. These motives ought to be powerful enough to keep strife from every Christian heart. With such bonds to unite them, the Lord's people ought to be forever one.

**Verse 2.** FULFILL YE MY JOY. Paul's joy commenced at their conversion, and would be completed by their perfect unity. A minister rejoices whenever a sinner is converted through his instrumentality; but the subsequent life of that converted one, if truly pious, *fills* his heart with joy. THAT YE BE LIKE-MINDED, HAVING THE SAME LOVE, BEING OF ONE ACCORD, OF ONE MIND. The apostle here uses a variety of expressions to denote the same thing. He exhorts them to be one in *thought*, one in *love*, one in *soul*, one in *mind*, not in external matters so much as in things spiritual. The importance of harmony among Christians is everywhere insisted upon in the New Testament, and yet it is but little known. Feuds, strifes, contentions are the rule; peace, love, the exception. Is it any wonder that many a minister's heart is *heavy* with grief, instead of *full* of joy? Evidently Jesus is not enthroned in the hearts of his people, or these things would not be. "Pray for the peace of Jerusalem."

### Exhortation to Lowliness.

**Verse 3.** LET NOTHING BE DONE THROUGH STRIFE OR VAIN GLORY. And yet, how many things *are done* as the result of strife and vain glory. Whedon says, "that the real trouble in the Philippian church was that certain opinionated, conceited individuals, confident of their own comparative excellences, and inconsiderate of others,

were pushing themselves forward into prominence and high positions to gratify self; they were bound to be *first* against all odds." Behold in this a picture of the state of affairs in many a congregation! IN LOWLINESS OF MIND LET EACH ESTEEM OTHER BETTER THAN THEMSELVES. We are to be modest, humble, and think less highly of ourselves, and more highly of others. A difficult rule this, and therefore but little practiced. But this is the royal road to harmony. If we would look more at *our* defects, and our *neighbors'* excellences, we would have no difficulty about the grace of humility; we could then esteem others better than ourselves.

**Verse 4.** LOOK NOT EVERY MAN ON HIS OWN THINGS. Be not selfish, be not consumed by the importance of your own affairs, your own cares, trials, sorrows. Some persons are so much occupied with their own "ills of life," as to have no time for anything else. This is downright selfishness. Such persons want to monopolize the pity, attention and sympathy of a community, yet, as a rule, they enjoy but little of them. A nobler, more Christ-like way is to look ALSO ON THE THINGS OF OTHERS. Remember that other people have their cares, trials and sorrows. Help them along, it will lighten your load; or, in another sense, bear in mind that others have rights, opinions, claims, wishes; respect these as you do your own. This will promote peace.

#### The Mind of Christ.

**Verse 5.** LET THIS MIND BE IN YOU WHICH WAS ALSO IN CHRIST JESUS. Paul here adduces the example of Christ for the enforcement of the preceding exhortations. By "mind" is meant the disposition of Christ. We are to be as he was, *i. e.*, in reference to *humility*, the subject under discussion. In the succeeding verses the apostle shows how Christ illustrated this grace of humility.

**Verse 6.** WHO BEING IN THE FORM OF GOD. Who being divine, having the glory and majesty of the Invisible Deity. THOUGHT IT NOT ROBBERY TO BE EQUAL WITH GOD. Thought the being on an equality with God no act

of robbery, or arrogation of what did not belong to him. This verse teaches the pre-existence of Christ before his incarnation. He existed in the form of God before he took the form of a servant. He subsisted as God, one and co-equal with the Father from all eternity.

**Verse 7.** Here begins his humiliation. He divested himself of his divine glory and majesty, was made flesh, became a servant. Had he been moved by selfishness, had he looked only upon his own things and not on the things of others, had he thought only of his state in glory, and not of our woes and miseries and lost condition as sinners, he would never have left heaven and come to earth.

**Verse 8.** A further description of his humiliation. As man, "he humbled himself yet further by becoming obedient to the will of God unto the suffering of death; and as if this were not going sufficiently low, even to the *death of the cross*, the severest in pain, and the most revolting in its shame. Higher than he was he could not be, to a lower depth of humiliation he could not go. A more powerful argument against '*strife*' and '*vain-glory*' could not be framed."—*Whedon*.

**Verse 9.** Now begins his exaltation. (See Luke xiv. 11.) GOD EXALTED HIM in his ascension and enthronement as universal King, as a reward for his self-abasement and sufferings. He is now on the mediatorial throne, where he will reign till all saints are safely with him and all enemies subjugated. A NAME WHICH IS ABOVE EVERY NAME. The name Jesus, Saviour, Redeemer, once the jest of the scoffer, is made the highest in the universe. No other name can be compared with this; it stands alone. A precious name it is, sweet, soul-inspiring, none other so dear to the sinner.

**Verse 10.** Universal homage shall be rendered to the God-man. EVERY KNEE shall bow in submission and worship. Angels and the redeemed in heaven, men on earth and beings under the earth, the whole universe, shall confess that he is Lord, every tongue (Verse 11.) shall make reverential mention of his name. Glorious day



when this shall all be fulfilled! And it *will* come to pass; God has promised that the Son shall be thus exalted.

"Jesus shall reign where'er the sun  
Does his successive journeys run."

Haste thee, O day, for which saints are hoping and longing! Have patience, O heart, in the midst of earth's wickedness! Jesus will yet be supreme and all ungodliness perish.

**Verse 12. WHEREFORE MY BELOVED.** Reminding them of their habitual obedience to him, the apostle exhorts them, now that he is not present to keep them, to follow his counsels that they might secure their salvation. **WORK OUT YOUR OWN SALVATION WITH FEAR AND TREMBLING.** Labor with all diligence and anxiety to effect your salvation. This does not mean (1.) That we can save ourselves, nor (2.) That we can do anything to *merit* salvation of God. But (1) That we are to *work* in the way which God has appointed, *i. e.*, by repentance, by faith in Christ, by leading a holy life, by service for the Master. We are to do it with *fear* and *trembling*, (1) Because of the great interests involved; (2) Because of the great difficulties attending our salvation (see 1 Pet. iv. 18); (3) Because of the danger of failure. Salvation is difficult, damnation easy. Believe in Christ, Christian, as if all depended on your faith. Work for Christ, as if all depended on work. Use the means of grace as if all depended upon them.

**Verse 13. FOR IT IS GOD WHICH WORKETH IN YOU.** One of the strongest reasons for working. This verse teaches the Divine agency in man. God works by his Spirit, but how he does it the apostle does not tell us. It is enough for us to know that the Spirit is in us working. The *effects* of this working are described, *viz.*, BOTH TO WIL. AND TO DO OF HIS GOOD PLEASURE. He helps us to *will* and to *execute*. He supplies the impulse, and, through us, performs the work. So then, our salvation is an assured *fact*; with God in us there can be no failure, provided always that we *continue* to work.

#### Reflections.

We should labor to promote peace among Christians.

"Blessed are the *peacemakers*."

We should meditate often upon Christ's humiliation; we will thus be preserved from pride and vain glory.

If God be with us, in us, for us, who can be against us?

#### PRACTICAL RELIGION.

Aug. 31.

Col. iii 16-25.

#### Practical

**R**emembering the sick.  
**E**xhorting one another.  
**L**oving God and man.  
**I**ncreasing in wisdom.  
**G**iving to the needy.  
**I**nstructing the young.  
**O**beying parents.  
**N**ever cease working for Jesus.

#### COMMENTS ON THE LESSON.

The Epistle to the Colossians was written by the Apostle St. Paul, during his first captivity at Rome—the Epistle to the Ephesians, and to Philemon, were written near the same time, the first of which in many portions bears a striking similarity to this. There are no grounds to doubt the genuineness of this Epistle. It was written to the Christians of Colossæ, during A. D. 62. Colossæ is situated in the southwestern part of Asia Minor, in greater Phrygia, on the river Lycus; it was once an important and influential city. It is generally supposed that Epaphras was the founder of this church. The church was composed mainly of Gentile Christians, for which reason Paul regarded it as *his* church. The Apostle commends their faith and love, and congratulates them on their spiritual condition; yet, as a faithful ambassador of the cross, he admonishes them concerning dangerous teachers that were in their midst, threatening their safety. The first part of the Epistle states the ground of Christian hope and fellowship, and contains a warning against apostasy. The second part is an exhortation to godliness. "The *fundamental thought*" is "Christ the head of all things"—*Bähr*. Our lesson is taken from the second part, and commences with an earnest appeal for practical religion, founded upon the Word of God as the true source of religious life.

### General Rule.

**Verse 16.** LET THE WORD OF CHRIST DWELL IN YOU RICHLY. "The word of Christ" is the word which he has spoken and which he has caused to be spoken. "The word of God," "of truth," "the words that I speak unto you, *they* are spirit, and *they* are life" (John vi. 63). Christ and his word are one; the word of Christ forms the basis of our light and hope. The word warns and comforts us, guides us into the way of all truth. We live by that word. The word of Christ is the GOSPEL, the *doctrines* which Christ taught, the principles which he has laid down as the principles of life. This word is *rich*. Rich in narrative, in illustration, in biography, in history, in thought, in feeling, in truth, in doctrine, in hope, in promise. This word must DWELL IN US. The word of Christ will not benefit us, unless it dwells in us. It must have a place, a temple for a dwelling in our memories, in our affections, in our thoughts, and lives. RICHLY. "The word of Christ" is to dwell in us, in all its fullness, power and beauty. Whatever there is in it, should live in us, influencing and moulding us, until we are transformed by it. When the word of Christ *dwells* in us, then, and only then, can we teach it to others. The great difficulty to-day is that there is not enough of the word of Christ in the world; yea, and even in the pulpit and in the Sunday-school.

IN ALL WISDOM, TEACHING AND ADMONISHING ONE ANOTHER IN PSALMS AND HYMNS AND SPIRITUAL SONGS, SINGING WITH GRACE IN YOUR HEARTS TO THE LORD. "In all wisdom," belongs to the last part of the verse. We are here told how we are to make use of this word. The word of God must be used in *wisdom*—with prudence, good common sense and intelligence. Very much depends upon a *proper* use of the word. In all our gatherings, public and private, we are to TEACH AND ADMONISH each other in wisdom. We are to teach also by a wise use of hymns and songs. *In grace, singing in your hearts to God.* We are to sing in the grace of the Holy Spirit in our hearts to God.

A loving, grateful spirit, that praises God.

**Verse 17.** AND WHATSOEVER YE DO. Christians are to be guided in all they do by the law of obedience to God. They should have the law of God as the mason has his line; working by it and holding themselves to it. Here we have the general rule of life. God is to be over all, and in all, and through all. The word of Christ should dwell in us so richly that all we do would be done in his name, with a proper regard for it, and that through the light of his word we would give thanks to God the Father for his manifold mercies. This spirit is to characterize the Christian at all times. A religion that is not regular and constant is not of the right stamp.

### Particular Applications.

The apostle is not content with the general statements he has made, and now proceeds to bring this rule of life closer home. He gives special counsel to particular classes; and just that counsel which, if properly heeded, not only would greatly aid us all in better serving our Master, but also would do much to make our lives and our homes peaceful and happy.

**Verse 18.** WIVES, SUBMIT YOURSELVES UNTO YOUR OWN HUSBANDS. The family must have a head. The Bible teaches that the husband is to hold that place. The wife, therefore, should so respect and reverence her husband that she be willing to yield to her husband this right. This is a fit service to render to the Lord.

**Verse 19.** HUSBANDS, LOVE YOUR WIVES. Husbands are not to take advantage of this authority and use their wives with severity. The home is to be a place of love and mutual regard. The husband is not only not to be BITTER AGAINST his wife, but is under the most solemn obligation to treat her with *respect* and *kindness*, both by the law of God and the matrimonial vow.

**Verse 20.** CHILDREN, OBEY YOUR PARENTS IN ALL THINGS. *Obey* is a strong word. There is no uncertain sound in the Bible on this question. Way back at Sinai we have the command: "*Honor thy father and thy mother.*" Paul says in Ephesians: "*For this is right.*"



Children are under many obligations to their parents. The peculiar relation, the age, the experience, make it fitting that parents should be obeyed. Disobedient children are among the peculiar evils of our age. A promise is connected with the command as given in the law, and here the Apostle says it is WELL PLEASING UNTO THE LORD. Children are to obey their parents in ALL THINGS, not only in one thing, or *now and then*, but *constantly*.

**Verse 21.** FATHERS, PROVOKE NOT YOUR CHILDREN. Parents are to be guided by a proper Christian spirit in their acts toward their children. Whilst they bring them up in obedience, they are not to *provoke* them to *anger*—not unnecessarily cause their anger to be aroused, not use unreasonable severity or improper measures to bring them to submission. Running through all their acts and words is to be the spirit of the gospel—mild and full of love. The example of Jesus Christ should constantly be before fathers and mothers and children; then all will be as it should be.

**Verse 22.** SERVANTS, etc. The Apostle has now passed through the family, and he touches the next relation. Much unhappiness and folly result from those who abide with the family. It is here taken for granted that heads of families living in the fear of God, with his word dwelling in them richly, will treat their servants properly. SERVANTS are then to OBEY IN ALL THINGS, their MASTERS; they are not to do this with EYE-SERVICE, just when they are seen, or merely in form, as those who would please *men*; BUT IN SINGLENESS OF HEART, that is, with a *sincere* heart—*from the heart*. It is to be a real service, which springs from a true heart and a willing mind; without hypocrisy or deceit. FEARING GOD. IN THE FEAR OF GOD. Because it is the will of God. All this *submission* and *obedience*, is based upon the divine will; we are to comply with all these precepts, for the reason that we *serve God*. It will strengthen and comfort all in the performance of this duty, when it seems hard, if they remember that it is done as a service to our father in heaven.

**Verse 23.** AND WHATSOEVER YE DO, DO IT HEARTILY. Whatever we do in servitude, do it HEARTILY; that is, *from the heart*. Cheerfully, willingly, AS TO THE LORD, AND NOT UNTO MEN; God out of respect to his law demands a heart-service, gladly performed in the relations of human life, as though it was performed to *him*, not to *men*.

**Verses 24 and 25.** Here we have the reward and the punishment. KNOWING ("seeing ye know"). As Christians, we *know* that there is a righteous God, who will at the proper time *reward* the obedient with the INHERITANCE of heaven; the service is rendered to him, and from him will come the reward. We know equally well that he that DOETH WRONG shall be *punished* for the WRONG WHICH HE HATH DONE. For with God THERE IS NO RESPECT OF PERSONS; God is not influenced by individuals, rank, or any temporal idea. He will be guided strictly by right, and will fulfill what he has promised or declared.

#### Reflections.

1. The word of God should be made the subject of most careful study. We should be familiar with it, in order that we may understand it. We are not to know a *little* of it, but we are to have a *thorough* knowledge of it.

2. We are to *use* this word *wisely*, in our communion with each other and with the world.

3. Our religion is not to exist only in our affections or minds; but it is to be a practical part of our life, manifesting itself in all we do.

4. In all the relations of life we are to be regulated by the fear of God. His will is to influence us in whatever we undertake.

5. Those who do this will be blessed, and those who do not will be punished.

THE TRUE CHRISTIAN.—The true Christian lives to do good; he looks abroad to see whom he may serve, and with the eye of love he looks upon the profligate, upon the fallen and the outcast, seeking to reclaim them to the ways of truth, to virtue, and to God. Nay, in this way he looks upon his enemies, and aims to win them by repeated kindness.

## Infant Department.

### SUGGESTIONS FOR TEACHERS.

BY PROF. E. S. BREIDENBAUGH.

#### The Ministry of Reconciliation.

August 3, 1879.

2 Cor. v. 14-21.

*Review.* What is the difference between a dead and living body? How does the soul differ from the body? Is there any dying in heaven? In the final resurrection what happens to the body? When the resurrection occurs where shall all stand? How judged? Who has conquered Satan, and sin and death? Repeat v. 58. Repeat the Golden Text.

In the lesson for to-day we find that two points must be brought to mind—reconciliation and the ministry of reconciliation.

To clearly inform your pupils of the idea of reconciliation it would be well to first show how persons who had been engaged in a quarrel were brought to be friends, and second the *reconciler* of an offender and the person harmed.

To do this first speak of a school quarrel where one boy snatches a book from his seat-mate, who returns the harm with a blow. During school they scowl and frown and mutter at each other; when recess comes they proceed to blows. A friend comes and speaks with them, and shows how ugly such behavior is, and leaves them very happy and good friends, walking home arm in arm as happy as can be. They have been reconciled to each other. Speak next of a son who is angry and ugly toward his loving father, who has constantly been doing for him. His father is saddened, but treats his erring son very kindly. A friend of the young man speaks with him—shows him his badness. The young man goes to his father and asks pardon for his faults, and tries to do right. He is now reconciled to his father. Illustrate with the prodigal son.

Further show the character of the wicked subject, *e. g.* thief or robber, reconciled to his king against whom he has had a very great anger without

cause, except because the king had said he would punish the man's wickedness. The man repents of his wrong and becomes sorry, and asks the pardon of the king. This man has become reconciled to the king. Now show that God is good and true. He can do no wrong. Men sin against him all the time. If they repent of their sin and try to live proper lives, God will pardon. God will not himself change, for he is always loving and good. But the man has changed—is at peace with God, as we learned on the first Sabbath of July. He is reconciled to God.

Now, if your children remember they can answer the following questions: Why is reconciliation needed by us? How had? By repentance and through Jesus. What had Jesus done so that we might be reconciled to God? What is he doing now?

In our first several examples we spoke of friends inducing the quarrelers to cease their fighting and to become friends; now show that such men are doing God's work—are serving him. Many men now urge persons to love God. Such men are serving God. Some men spend their whole lives in this work, and are called ministers. All persons, however, can do this; can be friends to lead others to be reconciled to God.

Show that Jesus was the first preacher of this glad tidings of love by God for us. If we love Jesus we will continue his work, by telling others of the free pardon God has for sinners, and how through Jesus they can be reconciled to God. Men are proud to be servants of a great king. Many men are proud of having been soldiers under Washington, Grant or Sherman. Here we can be servants of God, working under Jesus.

If men are reconciled to God, v. 17 says they are renewed—made new—in now becoming friends to God.

All can engage in this good work of leading others to be reconciled to God. All should be so reconciled; and remember, when in such a work, you are



working for, and in place of Jesus. This is what the apostle Paul says in the Golden Text, "*We pray you in Christ's stead, be ye reconciled to God.*" v. 20.

### The Fruit of the Spirit.

Aug. 10.

Gal. v. 22-26; vi. 1-9.

*Review.* Describe the schoolboys' quarrel and its result. Which would you rather be, the quarrelsome boys or the one who stopped the quarrel? How did the son mentioned in our lesson, do wrong? Of what son who did the same does the Bible speak? Why was the man angry at the king? What is meant by being reconciled? Why must we be reconciled to God? How can this be done? Repeat the questions given in the last lesson at this point. Through whom are we reconciled to God? How can we take the place of Jesus in this work? Can all be helping others in this way? Repeat Golden Text.

To-day's lesson can be made a sequel of that of April 6—"Spring in the Garden"—the lesson on Palm Sunday, when we learned that in Heart Gardening we should plant good seed. Arrange our lives to live like Jesus. Labor against sin, and mend our ways, keeping on the way to heaven. Enforce by illustrations and questionings the fact that as a man sows, so shall he reap. First refer to wheat *vs.* ox-eye daisy weed; corn *vs.* grass; roses *vs.* nettles; pansy *vs.* purslane; verbenas *vs.* bachelors' buttons; and so on; then speak of spiritual fruits—loafing at corners *vs.* working or playing at home; playing truant *vs.* going to school; annoying the teacher *vs.* studying; lying *vs.* truth-telling, and loving Satan *vs.* loving God. Let the children themselves mention the results as far as they can, and utilize their answers by questions and illustrations. Among biblical contrasts, David and Absalom, Paul and Felix, Joseph and his brethren, Elijah and Balaam, Daniel and Ahab.

Paul mentions some of the fruits which the Holy Spirit brings forth in the hearts of those reconciled to God. Among the many ways of impressing these on the minds of the children, are

two: first, to draw a picture of an apple tree and use the fruit to illustrate each of the fruits mentioned in verses 22 and 23; or have a pyramid divided by cross lines into blocks and write the name of each on a block, beginning below with *temperance* and running to the cap-stone of *love*. Repeat the Golden Text. *Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.* Gal. vi. 7. Show that a man is not deceived in grain and flower seed. He is not as likely to be deceived in the acts of his life. The Holy Spirit must be with us if we wish such good results.

### The Christian Armor.

August 17.

Eph. vi. 10-20.

*Review.* Recall the contrasts made, and repeat the Golden Text. Whose aid must we have? Will others see these fruits and be benefited by them? Repeat the Golden Text.

In teaching to-day's lesson if you have a piece of armor that can be secured to show the pupils, use it. If not, as is likely to be the case, use such illustrations as may be convenient.

Three points must be kept in mind. There is a warfare—we must engage in it—and we are offered certain helps to protect ourselves. In the first lesson of July, when we spoke of being at peace with God, we also said we are yet fighting against Satan. Our lesson to-day is about this constant fighting. Read v. 12. We here see that we can not depend on our hands, or on guns, or steel swords for this fight, as our enemies are not seen, they are in the soul. Satan speaks to us, our bad thoughts come up, our hearts wish to go away from God. We must defeat these enemies. We must go into the fight. If reconciled to God, we need not fear God will desert us. He gives us help. But we must use his help in the fight.

Ask the children what weapons are used in warfare to-day. Speak of the terrible destruction from minie balls and cannon, shell and canister, and this at great distance. Speak of the breastworks and protections used. Then describe the manner of warfare when Paul wrote, the weapons used, javelins, spears, arrows, swords, heavy battl

axes. The fighting was done near by—men stood quite face to face, so breast-works were of no use, only high walls, and then huge stones were often hurled from the wall. When such fighting was done, it was the custom for soldiers to wear peculiarly-made clothing. First describe each article referred to in the text and the protection afforded, and then make the spiritual application.

In our description we begin with the covering for the head. The helmet was made of stiffened leather or of metal, and often so constructed as to cover the face except the eyes.

The breastplate was also of leather or metal placed to cover the whole breast. Pieces of metal were often set into leather in making these.

Around the waist was worn a girdle tightly drawn to prevent stooping, and also to protect that part of the body.

On the feet were worn sandals, which were furnished with nails to prevent men from stumbling over or being hurt by the rough way, or by the sharp sticks or stones so placed by the enemy that the soldiers might walk on them.

Beside these, a shield made of leather or brass was carried, to protect the wearer against arrows and spears.

We must try to learn what helps God gives his servants which seem like these pieces of armor. Repeat the vs. 14-17. The girdle must be truth—we must always be sincere, honestly trying to fight Satan.

The breastplate is righteousness. Jesus Christ died for us—this, through faith, makes us righteous—and Satan can have nothing to do with us. The sandals are to be from the gospel, that is the teaching, of peace. We need not fear any trouble the enemy brings in our way. The shield is faith, that is belief, in God. This will drive Satan away from us. Illustrate by the temptation of Jesus by Satan.

There must be hope to keep the soldier courageous, else he would give up. So the Christian, in place of a helmet of brass, hopes to be saved, and Satan cannot hope to keep him from the fight by saying, You cannot be saved.

The soldier must have arms to fight with. We use the Bible; it tells us all we need to know. We quote what God

says, and Satan dare not, nor will he wish to fight against us. Read verse 18 to find how we can obtain this armor.

**Note.**—The soldier is not supposed to run away; he has no protection for his back. We may not be required to go into a fight, but once there must not run away.

Repeat the Golden Text: *Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.*

Show that Satan is tricky; he would try to surprise us, but we must always be ready to stand up for our profession of service to Jesus.

### The Mind of Christ.

Aug. 24.

Phil. ii. 1-13.

*Review.* Against whom must we fight? On whom must we depend for help? Must we also use what God gives us for help? What weapons are used now in battle? What when Paul lived? Describe the helmet, the breastplate, the girdle, the sandal, the shield. What must the soldier of Jesus have in place of each? What in place of a sword? How can we obtain this armor? Is the soldier supposed to ever run away? Repeat the Golden Text. Dare the soldier of Jesus ever be careless?

To-day we come to a lesson which teaches how we should be like Jesus, something we have often spoken of. We think we know what Jesus did when on earth. We often say of men, they have a mind to do so and so, that is, they wish to do this thing. We also say we know what people think, because we know what they do. Now, let us see if we can find out how far we miss having a mind such as Jesus had.

We all act in three ways—toward ourselves, toward other people, toward God. Write on the board, OURSELVES—OTHERS—GOD.

First, we find in verses 6, 7, and 8, how to think of ourselves. Repeat the verses. We must be humble. Jesus was greater than any man, he was God, yet he not only came as a man to dwell among men and to suffer, but to suffer more than mere man ever had or ever can suffer, and even was willing to die



on the cross. Have we any reason to be proud? We who are sinners have every reason to be humble, to think very little of ourselves. We must go to God as Jesus did and ask for blessing. Again, to be like Jesus, we must be willing to work for him, to spend our strength in doing what is right. Our last lesson shows us how to do for ourselves in fighting Satan, and Jesus when tempted gives us a very good example. Ask questions on this. How did Jesus act toward OTHERS? By means of questions you can do much here—healing, raising from the dead, preaching, visiting, forgiving sin. He was a model in obedience to the Golden Rule he has taught all his people. Our lesson has a verse which teaches us the same thing—verse 3, which repeat; also verse 2, which teaches us that if we are like Jesus we will never quarrel with others.

And, of greatest importance, how did Jesus act toward God? Again use the questioning method. Repeat verse 12. We must tremble when we think of our sins, and fear lest we are not as fully servants of God as we should be. But Jesus sets an example; he trusted always in God. Illustrate by Gesthemane and at Crucifixion.

In verses 10 and 11 we find how Jesus was honored by God. If we would be like him, we must learn of him. If we would learn, we must pray to him, frequently read of him, and have him constantly teach us.

**GOLDEN TEXT.**—*Let this mind be in you, which was also in Christ Jesus.* v. 5.

### Practical Religion.

August 31.

Col. iii. 16-25.

**Review.** What do we mean by having a mind to do? Whose mind should we follow as an example? Toward how many do we act? How did Jesus act toward himself? Toward others? Toward God? How was Jesus honored by God? Repeat Golden Text.

In the lesson for to-day we consider, How shall we serve God in all that we do? Begin by asking the children, where do you serve your teachers? where your parents? where God? Show that the rule of each is somewhat limited till we come to our service of God.

Our Golden Text tells us where to

serve God. *And whatsoever ye do, do it heartily, as to the Lord, and not unto men.* v. 23. Heartily means with the desire to do all as well as possible for God.

To teach how this can be done, use illustrations from the Bible, of those who heartily served God, Moses, Joshua, David, Daniel: of those who did not, Balaam, Ahab, selecting examples recently cited. Show how men in business do not follow this advice of Paul; the man who uses false measures, who sells what he knows to be bad articles as good ones; the man who in any way cheats. Ask the children for further illustrations. If we try to do every thing we do as well as we can, we are doing it heartily to God. One thing specially required in verse 20, which repeat, is to obey parents—remember God requires this; repeat the commandment, Honor thy father and mother, etc. V. 24 speaks of the reward. Repeat it.

Remember, God sees us—he knows whether we desire to do all things in his service. We cannot deceive nor mock him; our teachers, our parents can be deceived, but not God.

**CHILDREN'S TEMPERANCE DAY.**—Tremont Temple, Boston, was completely filled recently to celebrate the first anniversary of the Massachusetts Children's Temperance Society, an organization which has been started and fostered by the Woman's Christian Temperance Union. Two thousand boys and girls occupied the floor and platform, leaving the galleries for grown people. Mrs. Mary A. Livermore presided, and the speakers, Lieut. Gov. Long, Rev. Dr. Withrow, Rev. Dr. Miner, Rev. O. T. Gifford and Mrs. Emma Molloy, each succeeded in making a children's speech which was entirely within the comprehension of every child present. Temperance was made a fresh and attractive subject, and the older people who came to look on were carried away by the enthusiasm of the little folks. The recitations and the music, under the lead of Mrs. G. N. Bordman, were thoroughly enjoyable features, and the anniversary pronounced in every way a grand success, and calculated to give the juvenile temperance work a fresh impetus.—*Exchange.*

**WHAT IT IS NOT, AND WHAT IT IS.**—It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned.—*Faith and Works.*

## Gleanings from the Great Field.

### NEWS AND NOTES.

BY REV. S. B. BARNITZ.

A TRULY SENSIBLE CIRCULAR.—We give below a copy of a circular issued in June to the parents of the infant department of the Lutheran Sunday-school of Mansfield, Ohio. It has the proper “ring,” and the right kind of endorsement. It would do many of our schools, as well as the cause of missions, vast good to do likewise. The circular speaks for itself, and so we give it in full.

#### ENGLISH LUTHERAN SUNDAY-SCHOOL.

MANSFIELD, OHIO, June, 1879.

*Dear Parents* :—We deem it proper, for the better education of your children, to set apart the money contributed on the first Sabbath of each month as a “MISSIONARY” fund, to be used only by and through missionaries for the spreading of the Gospel. We trust that you will heartily approve of our action, as we are desirous of teaching your children to have a thought for others, knowing that, as this idea is comprehended, it will cause them to grow into a more perfect manhood or womanhood, and correspondingly be a blessing to mankind in their day and generation. We feel that it is our duty to interest all who receive the blessings of God, in the work of distributing the Scriptures, so that, “from the rising of the sun unto the going down of the same,” all may “know that the LORD HE IS GOD.” A regular collection is taken up every Sabbath, to which all, so far as they are able, may contribute; but we wish to call, hereby, your attention to our “Missionary” day, so that you may understand what your dear child means when speaking to you of the same. Under no means allow your child to miss a session of the school, held every Lord’s day, by reason of inability to contribute. We have many in the same condition. *The word of God is for all, without money and without price.* All gifts are voluntary. Will you be so kind as to have your child commit to memory the words of Scripture printed herewith? One selection a week will be enough, if more cannot be learned.

Very respectfully yours,

J. H. EMMINGER,	} Teachers
Mrs. ELIZABETH WISE,	
Mrs. J. H. EMMINGER,	
	} of
	} Infant Department.

The liberal deviseth liberal things; and by liberal things shall he stand.—Is. xxxii. 8.

He that hath a bountiful eye shall be blessed.—Prov. xxii. 9.

There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.—Prov. xi. 24.

The liberal soul shall be made fat; and he that watereth shall be watered also himself.—Prov. xi. 25.

He becometh poor that dealeth with a slack hand.—Prov. x. 4.

Cast thy bread upon the waters; for thou shalt find it after many days.—Eccl. xi. 1.

Blessed are ye that sow beside all waters.—Is. xxxii. 20.

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.—2 Cor. ix. 6.

Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver.—2 Cor. ix. 7.

Whosoever is of a willing heart, let him bring it, an offering of the Lord (gold, silver, brass, etc.).—Ex. xxxv. 5.

For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.—2 Cor. viii. 12.

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again.—Prov. xix. 17.

God is able to make all grace abound to you, that ye \* \* \* may abound to every good work.—2 Cor. ix. 8.

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matt. vi. 33.

(Read Ex. xi. 18-21.)

A MISSIONARY CATECHISM.—The following is taken from a short missionary catechism prepared by the American Board, and there is little doubt that the discrepancy between the amount that might reasonably be called due the Lord’s treasury, and its actual receipts, would find its counterpart in all the large missionary societies of the land:

How many Congregational churches in the United States of America? 3,620.

How many members in these churches? 375,364.

How many are enrolled in Sunday-schools connected with these churches? 435,741.

If each member of these Sunday-schools should contribute one cent a week for the Mission Schools of the American Board, how much would it make in a year? \$226,585.32.

How much was received from this source during the last year? \$4,623.57.

How much does this average for every Sunday-school scholar? About one cent a year.

What shall we do about it? We will try for one cent a week, if the church members will try for five cents a week.

Suppose all the church members should agree to this, how much would they raise in a year? \$976,446.40.

On this system, what would be the total amount contributed by these 3,620 churches and Sunday-schools? \$1,203,031.72.

What does this calculation teach us? The value of systematic benevolence in every church and every Sunday-school.



Why should we all give something? Because this is our way of obeying the "marching orders" of the Great Commander.

Who is the "Great Commander?" He who said, "All power is given unto me in heaven and in earth."

What are his "marching orders?" "Go ye into all the world, and preach the gospel to every creature."

What is the promise given to those who obey? "Lo, I am with you alway, even unto the end of the world!"

What answer does the Lord desire from every disciple, young and old? "Here am I; send me."—*Sunday-school News and Notes.*

**THE YOSEMITE ASSEMBLY.**—The Yosemite session of the Sabbath-school Assembly has proved thus far a great success. It convened promptly on time at 8 o'clock on Saturday evening. The Union Chapel had received the finishing touches for temporary occupation. The bell had arrived at 7 o'clock, and was temporarily hung, and pealed out the summons to the vesper services. Dr. J. Vincent was introduced as the Conductor of the Assembly. Rev. H. H. Rice, Secretary of the State Sabbath-school Association, followed. Dr. Sinex, Dr. Sheldon, Galen Clark, Rev. J. R. Berry, and Rev. George A. Peltz spoke. The Hutchinson Troupe led in charming style the music of the Chataqua vesper service. The house, seating over three hundred, was packed, and the enthusiasm ran high.

At 9 on Sunday morning the first Yosemite Sabbath-school session was held, and was largely attended, with great interest manifested. At 11 there was an eloquent sermon by the Rev. Dr. Guard, and dedicatory prayer by Rev. Joseph Cook. At 3 p. m. there was an open-air service in front of Bernard's Hotel. Dr. Vincent gave a most earnest and practical exhortation to uprightness of life. At 4:30 Dr. Shelton Jackson gave an interesting lecture on the Pueblo and Moque Indians of New Mexico and Arizona, and his Christian work among them. At 8 p. m. Rev. Joseph Cook delivered a sermon on the omnipresence of God, largely illustrated from Yosemite surroundings. During the service, Dr. Gussion, in behalf of the California Bible Society, presented a magnificent Bible for the desk, the words of acceptance being said by Mr. Cook.

The woods are full of campers, from Santa Barbara to Ukiah.—*Daily Alta Californian.*

**THE CUMBERLAND VALLEY ASSEMBLY.**—This first open-air gathering of Sunday-school workers in the magnificent Cumberland Valley, closed its sessions at Oakville Encampment on Friday night, July 4th, after four days of study and lectures.

For a first meeting the Assembly was surely a success even as to attendance, and especially so when it is remembered that the meeting was held in the midst of the harvest ingathering, and hundreds of persons were entirely unable to leave their homes or their crops. The programme was a full and able one, and the dis-

tinguished lecturers met the full expectations of their hearers, both as to time and ability.

The Assembly was superintended by Rev. Jas. A. Worden, of Philadelphia, assisted by Rev. S. B. Barnitz, of Wheeling, W. Va. We predict a bright future for the Cumberland Valley Sunday-school Assembly. The executive committee and officers of the association deserve commendation for understanding and carrying out so difficult a project. We were glad to notice at least a dozen of our own clergymen and a large number of our laity present at the different meetings.

**RECIPROCAL.**—To the following from *Our Bible Teacher* we say *Amen!*

"It can hardly be doubted," says the *Sunday-school Times*, "that the denominational Sunday-school helps have been greatly improved by the competition of undenominational publications. But for this competition some of the denominational workers would have been wretchedly off for helps to Bible study." And, reciprocally, it can hardly be doubted that the growing excellence of the denominational publications compels the undenominational to do their best in the friendly race. And this leads us further to say that it is an increasing pleasure to note how well the *Times* is executing its part in this competition.

**CUMBERLAND Co., PA.**—The proceedings of the Seventh Annual Convention of the Sunday-school Association of the above-named county are now on our table, through the courtesy of Clarence J. Reddig, Secretary. The pamphlet contains 34 pages of closely-printed matter, embracing addresses, reports, debates, etc. The county seems to be thoroughly organized, awake and at work, and the results must be correspondingly great. The recording secretary seems to be all aglow with zeal, and zeal according to knowledge at that. The 1880 convention will be held at Mt. Holly Springs.

**NEW HOLLAND, YORK Co., PA.**—It was our privilege to attend a session of the Sunday-school in this quiet village on Sunday, June 29th. The school has been going on its quiet way for over twenty years, sowing precious seeds of truth which all along have been bringing forth fruit.

**NATIONAL LUTHERAN Sunday-school Convention** at Lewistown the coming autumn. Particulars in September number. Meanwhile, make your plans to attend. The occasion promises great things for the Sunday-schools of the Evangelical Lutheran Church.

**WELL SAID.**—A dear old friend of mine used to say, with the truest Christian charity, when he heard any one being loudly condemned for some fault: "Ah! well, yes, it seems very bad to me, because that's not *my* way of sinning."—*Author of "Ola Foliffe."*

**FALLEN INTO LINE.**—The Wesleyan Sunday-school Society of England, and the Glasgow Sunday-school Union, Scotland, have lately fallen into line, and adopted the international lesson series. They had been pursuing up to this time each a system of its own.

3d Quarter.

## AUGSBURG LESSON LEAF.

August 3, 1879.

Lesson XXXI.

International Bible Lessons.

2 COR. v. 14-21.

## THE MINISTRY OF RECONCILIATION.

14. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead;

15. And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16. Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17. Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

18. And all things *are* of God, who hath recon-

ciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the world of reconciliation.

20. Now then we are ambassadors for Christ, as though God did beseech *you* by us; we *pray you* in Christ's stead, be ye reconciled to God.

21. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

## QUESTIONS ON THE LESSON.

## LOVE CONSTRAINING.

1. Who is speaking? What say of his motive? Meaning of "the love of Christ?" Of "constraineth?" Of "us?"
2. What argument is given in verse 14? Meaning of it?
3. What intention of Christ's death is declared in verse 15? Who are "they which live"? Compare Rom. vi. 11; Gal. ii. 20.
4. What is meant by living "not unto themselves?" Of living unto Christ? See Rom. xiv. 7, 8.

## LOVE NEW-CREATING.

5. What does he mean by "henceforth know we no man after the flesh?" How had he "known Christ after the flesh?" What contrast is made in this verse?
6. How does the Apostle explain the change? What does he say of any man who is in Christ? How do things appear to him?
7. What does he see to be the source and end of all things? He recognizes in this God what disposition?

## LOVE PROCLAIMING TERMS OF FRIENDSHIP.

8. What ministry does Paul speak of? To whom given?
9. What is the statement (verse 19) of the basis of this reconciliation?
10. Who are to be reconciled? Who provides the way to this end? What is the way? Compare John xiv. 6. Meaning of "not imputing their trespasses unto them?" To whom does he thus act?
11. What does the Apostle call the ministers of reconciliation? In whose stead do they plead? This their preaching is as though who spoke?
12. What is the great text of all true Christian ambassadors, as given in verse 20?
13. How is it possible for God and sinners to become friends?
14. Who "knew no sin?" How and why was he "made sin?" What are we made in consequence? Meaning of this? See Rom. v. 19; x. 3; 1 Cor. i. 30.

**COLLATERAL QUESTIONS.**—By whom, when, and where, was this letter written—its relation to the former one—some account of its contents—connection of our lesson with the context—how is the oneness of believers with Christ here shown—what did Jesus say about the necessity of becoming new creatures (John iii. 3, 5)—what equivalents do we get from a comparison of verse 17 and Gal. v. 6 and vi. 15—what is the doctrine of imputation, and how set forth in the lesson—what article of the Augsburg Confession treats of the Ministerial Office, and what does it say—how should ministers regard themselves, and be regarded by others?

**CENTRAL TEXT.**—Verses 18-21. Commit to memory.

**LESSON TAUGHT.**—God's desire and way of making us his friends.

**GOLDEN TEXT.**—"We pray you in Christ's stead, be ye reconciled to God." Verse 20.

## SCRIPTURE READINGS.

M.	2 Cor. i.
T.	" ii. and iii.
W.	" iv. and v.
TH.	" vi. and vii.
F.	" viii. and ix.
SAT.	" x. and xi.
S.	" xii. and xiii.

**BRIEF NOTES.**—"The love of Christ" is his love to us. "Constraineth"—shuts up to the course indicated. "Us"—the Apostle is speaking primarily of himself and his co-laborers; but his words include all believers, as the context shows. "If"—not here a word of doubt, but a supposition believed to be fact, the first point of his argumentative statement. "Then were all dead"—better read, "All,

then, died." Christ died for all mankind; but this death will be for the salvation only of those who believe. Notice in the phrase "all died" the oneness with Jesus of believers, a truth carried through all the principal facts of his human history. "They which live"—that is, risen with Christ, alive from a sinful state. "Not henceforth"—literally, *no longer*. "Unto themselves"—selfishly and according to their depraved nature. The positive side is that they should live unto Christ, to his honor and glory, making him the supreme guide and motive of life. "After the flesh"—fleshily (if we may use such a word), according to external things. He, for example, in the case of a Jew, loses sight of his Jewish origin, in the case of a rich man, of his riches, in that of a learned man, of his learning, in that of a slave, of his low condition, etc. "We have known Christ after the flesh"—Paul before his conversion thus judged Christ, looking at his low estate, etc. But he is done with such views. So, in all cases, he who is "in Christ," one with him by faith, is "a new creature," different from what he was before: and "all things" have become to him "new," different. "God" is seen to be the source and end of all things, and this God a reconciling God, who planned and accomplished the scheme of redemption, and appointed ministers to proclaim it to the world. The "reconciliation" started in God's love; he has done all he could to bring men back to himself. It is man that is *hard* to reconcile. "Ambassadors for Christ"—representatives of him. Here we see how ministers of the gospel should regard and keep themselves, and be regarded by the people. Here, too, is the great theme of their preaching. "Be reconciled"—the fault will be yours, if you are not. God has made reconciliation possible: you must make it actual by accepting his terms. "Made sin," on the one side, and "made the righteousness of God," on the other, show us the meaning of the doctrine of imputation. This letter was written from some place in Macedonia, in the fall of A. D. 57. It commends the Corinthians' obedience to directions given in his former letter, but threatens some with summary treatment if they do not do better before he comes to them again. Article V. of the Augsburg Confession treats of the Ministerial Office. Read it.



3d Quarter.

## AUGSBURG LESSON LEAF.

August 10, 1879.

Lesson XXXII.

International Bible Lessons.

GAL. v. 22-26; vi. 1-9.

## THE FRUIT OF THE SPIRIT.

22. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23. Meekness, temperance: against such there is no law.

24. And they that are Christ's have crucified the flesh, with the affections and lusts.

25. If we live in the Spirit, let us also walk in the Spirit.

26. Let us not be desirous of vain glory, provoking one another, envying one another.

VI. 1. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2. Bear ye one another's burdens, and so fulfil the law of Christ.

3. For if a man think himself to be something, when he is nothing, he deceiveth himself.

4. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5. For every man shall bear his own burden.

6. Let him that is taught in the word communicate unto him that teacheth in all good things.

7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

9. And let us not be weary in well doing: for in due season we shall reap, if we faint not.

## QUESTIONS ON THE LESSON.

## ITS KIND.

1. What is the title of the lesson? What Spirit is meant?

2. With what is the fruit of the Spirit contrasted? See 19-21.

3. How many different items are given as the fruit of the Spirit? Recite them from memory? What is the meaning of each of them?

4. What is said in general about such things as are enumerated? Meaning of this? What is said of the object of law in 1 Tim. i. 9-11?

5. Does any one naturally bear the fruit here mentioned? How then?

6. What are such persons called in verse 24? What have they done? Meaning of "the flesh?" Of the whole statement?

7. What is the meaning of verse 25?

## ITS USE.

8. Of what are we exhorted not to be desirous? What is "vain glory?" What instances of its working are given in this verse?

9. What supposition is made in verse 1 (Chap. vi.)?

What course of action is advised? Meaning of "ye which are spiritual?" How are these to act?

Influenced by what consideration?

10. Meaning of verse 2? Of verse 5? Of the two together?

11. What does verse 3 warn us against?

12. Meaning of verse 4?

13. Meaning of "him that is taught in the word?" Of "him that teacheth?" Meaning of the verse?

14. Why is the warning in first clause of verse 7 much needed? Meaning of "God is not mocked?"

## SOWING AND REAPING.

15. What general principle is stated in last clause of verse 7? Illustrate it?

16. How is it applied (verse 8) by the apostle? What is it to sow to the flesh? To the Spirit? What shall the harvest be?

17. What reason is given for not getting weary? How is the reason conditioned?

18. When is the sowing time? The reaping time?

19. What are you sowing?

COLLATERAL QUESTIONS.—When was this letter written—by and to whom—who were the Galatians—to counteract what influence was it written—what is its leading idea—in what other epistle is this idea the prominent one?

CENTRAL TEXT.—Verses 22-26. Commit to memory.

LESSON TAUGHT.—How Christian life manifests itself.

GOLDEN TEXT.—"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Verse 7.

## SCRIPTURE READINGS.

M.	Gal. i.	*
T.	" ii.	
W.	" iii.	
TH.	" iv.	
F.	" v.	
SAT.	" vi.	
S.	" i-vi.	

BRIEF NOTES.—"But" marks a contrast with the preceding. "Fruit"—one inessence, though varied in form. "Spirit" here means the Holy Spirit. "Love"—for what it is see 1 Cor. xiii. and 3d lesson in this quarter. "Joy"—the Bible is full of promptings to gladness in the Lord. "Peace"—Christ Jesus is the Prince of Peace. "Long-suffering"—bearing long with infirmities in others. "Gentle-

ness"—kindness, usefulness. "Goodness"—doing good to others. "Faith"—either as the word usually means, or faithfulness, fidelity. "Meekness"—mildness, the opposite to passionateness. "Temperance"—self-control and that in all things, the largest sense of the word. "No law,"—no condemnation, since these things are approved. "Crucified"—by becoming Christ's, have counted their depraved nature as nailed to his cross, condemned to die. "The flesh"—means, as usual, the natural man, man unrenewed, depraved. "Affections and lusts"—passions and desires. That we really "live in the Spirit" is evidenced by our conduct "or walk." "Desirous of vain glory"—anxious for the empty honor of this world. "Provoking," on the one hand; "envying," on the other. "Overtaken"—tripped. "Which are spiritual"—who have the Spirit dwelling in them and have not been thus overtaken. "Restore"—set right, lift up. "Considering thyself"—all alike are liable to sin and fall. "Burdens" (verse 2) denotes what is *heavy*; the word in verse 5 denotes something *borne or carried*. We are to relieve one another, be helpful, but every man has something to carry in this Christian walk and must answer for himself. "Fulfil the law of Christ"—imitate him, obey him, who bore our burdens and carried our sorrows. Verse 3 rebukes conceit, especially spiritual pride; and 'tis a very common and dangerous enemy. Remember the Pharisee, and the Laodicean church. "Prove"—test, by the Bible standard, not by his own or some fellow-sinner's notions. Verse 4 encourages a proper self-knowledge and esteem, if there be found what the Scripture esteems. "Him that is taught in the word"—the catechised person, the instructed hearer. This is the passive participle of the word rendered "teacheth" just afterwards. "Him that teacheth"—the teacher, catechist, preacher. "Communicate"—give, impart, share. We may be deceived. Here we are warned against it. God, however, cannot be deceived or mocked. To him is our account to be rendered; and the harvest shall be according to the sowing. This letter was written, probably, in the winter of 57 A. D. from Corinth, to the churches in Galatia, established by Paul on his second missionary tour, six years before.

3d Quarter.

## AUGSBURG LESSON LEAF.

August 17, 1879.

LESSON XXXIII.

International Bible Lessons.

EPI. vi. 10-20.

## THE CHRISTIAN ARMOR.

10. Finally, my brethren, be strong in the Lord, and in the power of his might.

11. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15. And your feet shod with the preparation of the gospel of peace;

16. Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17. And take the helmet of salvation, and the sword of the Spirit, which is the word of God;

18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20. For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

## QUESTIONS ON THE LESSON.

## NEEDED.

1. With what exhortation does our lesson open? To whom given, in general? What is the natural state of these? Rom. v. 6. Whence, then, and how, are such to be strengthened? Compare, also i. 19, iii. 16.
2. Against what is the Christian to make a stand? What are some of his "wiles"?
3. What is the adversary described as not being? Meaning of "flesh and blood"? Meaning and reference of "wrestle"?
4. In what four ways is the adversary described? Meaning of these terms?
5. With which side, then, is the advantage in this contest, and why?
6. What defense is offered and urged, in our lesson? Verses 11, 13.
7. What ability will this give?

## DESCRIBED.

8. How many parts are spoken of as making up this armor, and what are they?
9. What is to compose the girdle? Use of the girdle? Meaning of "having your loins girt about with truth"?

10. What is to compose the breastplate? Use of the breastplate? Meaning of "having on the breastplate of righteousness"?
11. What is the equipment of the feet? Meaning of verse 15?
12. What is to cover the head? Meaning of this?
13. What weapon, offensive and defensive, is to be carried? How is the word of God a sword? Heb. iv, 12; Matt. iv. 4, 7, 10; 2 Thess. ii. 8.
14. What is to be held over all? For what use? Can you tell what are some of these "fiery darts"?

## PROPERLY ACCOMPANIED.

15. What two things are to accompany the Christian armor?
16. Earnestness therein is how expressed here? Constancy?
17. For whom? Why for them?
18. For whom particularly is prayer here urged? To what end? What does he call himself? Where was he, and what his condition?
19. What is the "Lesson Taught"? The important question for each one of us?

**COLLATERAL QUESTIONS.**—Who wrote this epistle—to whom—when—what others written about same time—general contents of it—personality of the devil—his origin and forces (John viii. 44; Jude 6; Matt. xxv. 41)—his activity (1 Pet. v. 8)—his end (Rev. xx. 1-3; 2 Pet. ii. 4)—whence did Paul get his illustration of the Armor?

**CENTRAL TEXT.**—Verses 14-17. Commit to memory.

**LESSON TAUGHT.**—How to equip for the battle of life.

**GOLDEN TEXT.**—"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Verse 11.

## SCRIPTURE READINGS.

M.	Ephesians i.
T.	" ii.
W.	" iii.
TH.	" iv.
F.	" v.
SAT.	" vi.
S.	Col. i-iv.

**BRIEF NOTES.**—"Be strong"—be strengthened, get into power. "In the Lord"—the strength is not in self. It is "in the power of his might"—and that is an Almighty power. "The whole armor"—not just a part of it. The "armor of God"—provided by him for man. "Against the wiles of the devil"—against his crafty assaults. He is a *deceiver*. He is the captain of the opposition

against mankind. "We"—Paul includes himself and us. "Wrestle"—this marks a close and personal combat, the figure being drawn from customary Grecian games. "Flesh and blood"—human beings and nature. Though they do work through these, yet the adversaries are spiritual and superhuman. "Principalities," and the other terms used in verse 12, indicate both the spiritual nature and the power of Satan and his kingdom. These give the Christian's adversaries a great advantage over depraved mortals. "In high places"—whose sphere is spiritual, and belonging to that world. "The whole armor of God"—all of it; not a part only. "Withstand"—maintain successful opposition. "The evil day" is the day of temptation. "Stand"—take your position, as an antagonist. "Loins girt"—the girdle was a necessary part of Eastern costume, and in a soldier it both kept the other armor in place and protected a part of the body easily wounded and dangerously. Truth holds all right things together. "The breastplate," covering the chest, including the heart. "Of righteousness," right living, which can be done only in union with Jesus Christ the Righteous. "Your feet shod"—sandals were worn in the East, and soldiers had these thickly studded with nails beneath for firm footing and gait. "Above all"—over all. The ordinary shield was large enough to cover a man, held before him. "The wicked" is the wicked one, Satan. "The helmet" covered the head. "The sword of the Spirit"—which the Spirit gives. "Praying always," living a prayerful life, depending in the contest on God. "For all saints"—intercessory prayer, for all the combatants in this common war against Satan and sin. "For me"—Paul, a prisoner at Rome, "an ambassador in bonds," felt the need of their prayers, that he might speak boldly for Christ. This letter was written by Paul from Rome in the Spring of A. D. 62, and sent by Tychicus to several churches in Asia Minor, probably first to that at Laodicea. Colossians and Philemon were written at the same time. The first half contains doctrines; the last duties. A Roman soldier's armor, to whom probably he was chained, likely furnished him the illustration of the Christian Armor.



3d Quarter.

## AUGSBURG LESSON LEAF.

August 24, 1870.

Lesson XXXIV.

International Bible Lessons.

PHIL. ii. 1-13.

## THE MIND OF CHRIST.

1. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,
2. Fulfil ye my joy, that ye be likeminded, having the same love, *being of one accord, of one mind.*
3. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves.
4. Look not every man on his own things, but every man also on the things of others.
5. Let this mind be in you, which was also in Christ Jesus:
6. Who, being in the form of God, thought it not robbery to be equal with God;
7. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men;

8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.
9. Wherefore God also hath highly exalted him, and given him a name which is above every name:
10. That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;
11. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
12. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling:
13. For it is God which worketh in you both to will and to do of *his* good pleasure.

## QUESTIONS ON THE LESSON.

## SYMPATHETIC.

1. How many suppositions does our lesson begin with? What are they? How are they used? Meaning of each of them?
2. What does Paul urge upon them, which would complete his joy in them? In how many ways is this expressed? Meaning of these expressions?
3. How should nothing be done? What contrary spirit should be shown? How was this set forth in the third lesson of the quarter? 1 Cor. xiii. 4, 5.
4. What is the meaning of verse 4? What spirit is here condemned? Mention some worldly maxims whose spirit is here opposed. What did we learn, lesson before last, from Gal. vi. 2?

## SELF-SACRIFICING.

5. What perfect example of the spirit taught in this lesson have we?
6. Did he exist before he was born into this world? How, as expressed in two ways in verse 6?
7. Think of his greatness; and then tell what he did?
8. How many points of his humiliation are here given?

Will you explain each of them, and show the contrasts with what he had been?

9. What prophetic lesson had we last quarter that so minutely foretold this humiliation?
10. Why did the Lord do all this? How can we be like him in this? Compare 1 John iii. 16; and James ii. 14-17.

## SURE TO PROSPER.

11. What followed our Lord's humiliation? What was given him?
12. What was to attest the greatness of this name? Verse 10. Meaning of this?
13. What would every tongue do? Whose Lord? To whose glory? How so?
14. How are verses 10 and 11 daily illustrated?
15. What reason is given for this exaltation of Jesus?
16. Is such exaltation to attend those who have his mind? See Rom. viii. 17; 2 Tim. ii. 11, 12.
17. With what admonition does our lesson conclude? What does that mean?
18. What reason is given for it? Explain this reason?

**COLLATERAL QUESTIONS.**—By whom was this letter written—when—to whom—who founded that church—its first member—treatment of its founders, and the result (see Acts xvi.)—distinction that Philippi had over all other European places—proofs of our Lord's pre-existence other than those in the lesson—how the Creed epitomizes our lesson?

**CENTRAL TEXT.**—Verses 4 and 5. Commit to memory.

**LESSON TAUGHT.**—How to be Christ-like.

**GOLDEN TEXT.**—“Let this mind be in you, which was also in Christ Jesus.” Verse 5.

## SCRIPTURE READINGS.

M.	Acts xvi.
T.	Phil. i.
W.	“ ii.
TH.	“ iii.
F.	“ iv.
SAT.	Rom. viii. 1-18.
S.	Phil. i.-iv.

**BRIEFNOTES.**—“If”—not a word of doubt here, but of argument. “Consolation” may be rendered *exhortation*. “Comfort of love”—coming from Christian love. “Fellowship of the Spirit”—same word as used in the benediction 2 Cor. xiii. 14, there and in other places rendered *communion*. “Bowels”—heartfelt love. “Mercies”—compassions. “Fulfil”—complete, make full. Verse 4 teaches

sympathy and helpfulness, and opposes the spirit of the world's maxims about looking out for number one, etc. Selfishness is of the very essence of sin. Our lesson teaches the opposite character, and illustrates from the perfect pattern of our Lord Jesus. “Mind”—spirit, disposition. “The form of God” is contrasted with “the form of a servant” further on. Compare John i. 1, 2; Col. i. 15; Heb. i. 3. This refers to the pre-existence of the eternal Son of God, before he became flesh. Explain the latter part of verse 6 that he did not think his high estate and glory a thing to be held fast to selfishly. On the contrary, he “made himself of no reputation,” emptied himself, laid aside his glorious estate. “Took upon him the form of a servant,” whereas he was Lord, “was made in the likeness of men”—first a babe, and then growing up to man's estate. This was not the whole of his humiliation. He “humbled himself” further, and “became obedient” to God, having taken the servant's place, “unto death,” thus far, and that death “even the death of the cross,” most shameful and torturing death. See Matt. xxvi. 39, 42; John x. 18; Heb. v. 8, xii. 2. “Wherefore”—in view of what he had done. “Highly exalted him”—in one sense he could be made no higher, being equal and one with the Father, but as God manifest in the flesh, as Mediator, he was thus exalted, bearing both natures, human and divine. “At the name”—better, *in* the name of “Jesus,” which means Saviour, “every knee should bow.” Only by him can any man come to God; he is the Way; he is the Intercessor. Hence all prayer is in Jesus' name. We “confess” the points here made by Paul in the Creed. Let “every tongue” join in it! And let every life live them and so also confess them! “Always obeyed”—that is, obeyed God, his word. “My presence.” Paul had established this church at Philippi on his second missionary tour, A. D. 51, and had visited them several times afterwards. See Acts xvi. and xx. 1-6. “Work out”—carry out, accomplish, not *work for*. “For”—gives a reason. We must work with God when he works for us. “Of his good pleasure”—it is his good pleasure to “work in” us the willing and doing what is right. Philippi was in Macedonia, named after the king Philip, its founder. It was the first European city to hear the preaching of the gospel, so far as the record goes. This letter was written in the fall of A. D. 62, by Paul, in prison at Rome.

3d Quarter.

## AUGSBURG LESSON LEAF.

August 31, 1879.

Lesson XXXV.

International Bible Lessons.

COL. iii. 16-25.

## PRACTICAL RELIGION.

16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

17. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18. Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19. Husbands, love *your* wives, and be not bitter against them.

20. Children, obey *your* parents in all things: for this is well pleasing unto the Lord.

21. Fathers, provoke not your children *to anger*, lest they be discouraged.

22. Servants, obey in all things *your* masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God:

23. And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

24. Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

## QUESTIONS ON THE LESSON.

## GENERAL RULE.

1. With what exhortation does our lesson begin? What is "the word of Christ?" Meaning of letting it "dwell in you richly?"
2. Meaning of "teaching and admonishing?" Who were to do this? In what way? Does this refer to public meetings, or private and home gatherings, or both?
3. If the word of Christ dwells in us, what may be expected from our lips, according to Luke vi. 45?
4. How is the general teaching of the lesson given in verse 17? To what all does this rule apply? Meaning of "do all in the name of the Lord Jesus?" With what spirit are we to do this? Compare Eph. v. 20 and 1 Thess. v. 18.
5. What do we read in 1 Cor. x. 31? What is there that is not affected by the word of Christ dwelling in one richly?

## PARTICULAR APPLICATIONS.

6. How many particular applications of Christianity are given here?

7. What is said to wives? What reason is given?
8. What is said to husbands?
9. What to children? How far are children to obey their parents? What reason is given? Does this refer only to little children?
10. What is said to fathers? Meaning of this? What reason is given?
11. What is said to servants? Meaning of "masters according to the flesh?" How are servants not to act? Meaning of "eye service?" How, on the contrary, should they act, and why?
12. Meaning of verse 23? They were to be influenced by what knowledge? (Verse 24.) Meaning of "the reward of the inheritance?" Compare 1 Pet. i. 4.
13. Compare last part of verse 24 with 1 Cor. vii. 22, and explain?
14. What law is laid down in verse 25? From whom shall he receive? When? Meaning of last part of verse 25?

**COLLATERAL QUESTIONS.**—Who wrote this letter—when—to whom—what other letters have we, written at same time—which one is this most like—any facts about the Colossian Church—any lesson here about matter and manner of our singing—how did our Lord and his Apostles treat civil and social institutions which they found existing?

**CENTRAL TEXT.**—Verse 17. Commit to memory.

**LESSON TAUGHT.**—Christianity enters and controls all relations of life.

**GOLDEN TEXT.**—"And whatsoever ye do, do it heartily, as to the Lord, and not unto men." Verse 23.

## SCRIPTURE READINGS.

M.	Colossians i.
T.	" ii.
W.	" iii and iv.
TH.	" Philemon.
F.	Ephesians i. and ii.
SAT.	" iii. and iv.
S.	" v. and vi.

**BRIEF NOTES.**—"The word of Christ"—both what he spake, and what is divinely spoken about him; the gospel, which centres about Christ. "Dwell in you"—as in a temple; there find lodgment. "Richly"—abundantly. "In all wisdom"—this phrase goes with what follows; the semicolon better stand before it. "Teaching"—to produce knowledge and faith. "Admonishing"—to produce

repentance and godly fear. The means of so doing are "psalms, hymns and spiritual songs," all kinds of proper singing. This probably refers to home and social gatherings as well as to more formal public services. "Singing in your hearts" seems to refer to a quiet, individual heart-praise to God. "Do all in the name of the Lord Jesus"—let a sense of his right in you and in all things, and a regard for his honor and glory, characterize all your activities. "Giving thanks"—the Scriptures make much of hearty and constant thanksgiving. Its directions make a happy, singing Christian. "By him"—Jesus is the only way of approach to God. "Wives, submit"—with a loving sense of propriety, according to God's ordinance. Compare Eph. v. 21-24. "As it is fit in the Lord"—among those who are in Christ. "Husbands, love \* \* and be not bitter"—what happiness there would be, if families would begin and continue in obedience to these precepts! "Children, obey"—and this does not mean only little children. "In all things"—of course it parents' commands involve a violation of our Heavenly Father's commands, we must rather obey him. But such cases are not contemplated here. "Fathers, provoke not"—this is very suggestive, and includes mothers, too, in its scope. Parents are to be thoughtful for their children and patient with them, not unkind and unjust. "Lest they be discouraged"—it is to be feared many become discouraged by neglect and rough treatment. "Servants, obey"—Christ and his Apostles did not interfere with existing civil and social institutions, but taught such principles as would rectify all abuses. "Masters, according to the flesh"—earthly masters, having bodily but not spiritual control. "Eye-service"—a service that depends on being watched. "Singleness of heart"—honesty, freedom from duplicity. "The reward of the inheritance"—that reward which is the inheritance of all saints, bond or free. "The Lord Christ" is the master of all, and will call all to account, and "he that doeth wrong," whether it be master or servant, "shall receive" punishment for the wrong when God shall give every man according to his deeds. "And there is no respect of persons" with him; he respects character only. Otherwise he regards all alike. This letter was written by Paul, then a prisoner at Rome, about same time as Ephesians (which it is most like) and Philemon, viz., fall of A. D. 62. The Colossian Church was made up mostly of Gentiles. Philemon, Archippus and Epaphras lived there. Singing seems to have been an early feature of Christian life, and was not confined to the Psalms of David!

**For the Benefit of Those in Whose Schools the Augsburg Lesson Book is in Use, We Insert This.**

ORDER OF SERVICE.

SUPT.—The Lord is in His Holy Temple; let all the earth keep silence before Him.

O Lord, open Thou my lips, and my mouth shall show forth Thy praise.

*The school will sing or say the*

GLORIA PATRI.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

CONFESSION OF SIN.

SUPT.—The Holy Scriptures declare, that if we say we have no sin, we deceive ourselves, and the truth is not in us; but that if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Let us, therefore, confess our sins unto our Heavenly Father, with sincere, humble and obedient hearts, that we may obtain forgiveness of the same, by His infinite goodness and mercy.

*School and Supt.*—Almighty and most merciful Father, unto whom all hearts are open, and all desires are known, all whose commandments are just, necessary, and good; we confess unto Thee that we have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done. But enter not, we beseech Thee, into judgment with us; for in Thy sight shall no man living be justified. As Thou desirest not the death of a sinner, but rather that he may turn from his wickedness and live—have mercy, O Lord, upon us, miserable offenders. Spare Thou those, O God, who confess their faults. Restore Thou those who are truly penitent, according to Thy gracious promises declared unto mankind in Christ Jesus, our Lord. And grant, O most merciful Father, that we may hereafter

live a godly, righteous and sober life, to the glory of Thy holy name, through Thy blessed Son, our Mediator and Redeemer.

*The school will sing or say:*

O God, the Father in Heaven, have mercy upon us!

O God, the Son, Redeemer of the world, have mercy upon us!

O God, the Holy Ghost, have mercy upon us, and grant us Thy peace! Amen.

*The school will say*

THE APOSTLES' CREED.

I believe in God the Father Almighty Maker of heaven and earth.

And in Jesus Christ His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into the place of departed spirits; the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

Hymn.

Reading of Scriptures selected by the Supt.

Hymn.

Prayer.

Hymn.

Reading of the Lesson.

Study of the Lesson.

Hymn (selection from Book of Worship).

Review of the Lesson.

Announcements, Reports, etc.

Hymn.

Prayer (ending with the Lord's Prayer).

Distribution of Library books.

Dismission.



## HYMNS.

SELECTED FROM "BOOK OF WORSHIP," AND NUMBERED AS IN THAT BOOK; ALSO NUMBERED IN THE ORDER OF THE LESSONS FOR WHICH THEY ARE INTENDED.

## THIRD QUARTER.

1 (321). L. M.  
Jesus, Thy blood and Righteousness  
My beauty are, my glorious dress:  
'Midst flaming worlds, in these ar-  
ray'd,  
With joy shall I lift up my head.

When from the dust of death I rise,  
To take my mansion in the skies,  
E'en then shall this be all my plea—  
"Jesus hath lived, hath died for me."

Bold shall I stand in that great day,  
For who ought to my charge shall  
lay?

Fully, through Thee, absolved I am  
From sin and fear, from guilt and  
shame.

2 (441). S. M.  
What cheering words are these?  
Their sweetness who can tell?  
In time and to eternity,  
'T is with the righteous well.

In ev'ry state secure,  
Kept by Jehovah's eye,  
'T is well with them while life en-  
dures,  
And well when call'd to die.

'T is well when joys arise,  
'T is well when sorrows flow;  
'T is well when darkness veils the  
skies,  
And strong temptations blow.

3 (333). C. M.  
Happy the heart where graces reign,  
Where love inspires the breast;  
Love is the brightest of the train,  
And strengthens all the rest.

'T is love that makes our cheerful  
feet  
In swift obedience move:  
The devils know, and tremble too;  
But devils do not love.

This is the grace that lives and sings  
When faith and hope shall cease:  
'T is this shall strike our joyful  
strings  
In the sweet realms of bliss.

4 (431). L. M.  
How blest the righteous when he  
dies!  
When sinks a weary soul to rest!  
How mildly beam the closing eyes!  
How gently heaves th' expiring  
breast!

So fades a summer cloud away;  
So sinks the gale when storms are  
o'er;

So gently shuts the eye of day:  
So dies a wave along the shore.

Life's labor done, as sinks the clay,  
Light from its load the spirit flies,  
While heaven and earth combine to  
say,

"How blest the righteous when he  
dies!"

5 (123). S. M.  
How beautiful are their feet  
Who stand on Zion's hill!  
Who bring salvation on their tongues,  
And words of peace reveal.

How happy are our ears  
That hear this joyful sound,  
Which kings and prophets waited for,  
And sought, but never found!

The Lord makes bare His arm  
Through all the earth abroad:  
Let all the nations now behold  
Their Saviour and their God.

6 (182). C. M.  
Come, Holy Spirit, heavenly Dove,  
With all Thy quick'ning powers,  
Kindle a flame of sacred love  
In these cold hearts of ours.

See, how we grovel here below,  
Fond of these earthly toys;  
Our souls, how heavily they go  
To reach eternal joys!

Dear Lord! and shall we always live  
At this poor, dying rate?  
Our love so cold, so faint to Thee,  
And Thine to us so great?

Come, Holy Spirit, heavenly Dove,  
With all Thy quick'ning powers;  
Come, shed abroad a Saviour's love,  
And that shall kindle ours.

7 (454). S. M.  
Soldiers of Christ, arise,  
And gird your armor on,  
Strong in the strength which God  
supplies  
Through His eternal Son.

Stand, then, in His great might,  
With all His strength endued,  
And take, to arm you for the fight,  
The panoply of God:—

That, having all things done,  
And all your conflicts past,  
You may o'ercome through Christ  
alone,  
And stand complete at last.

8 (127). L. M.  
When I survey the wondrous cross  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,  
Save in the death of Christ my  
God;

All the vain things that charm me  
most,  
I sacrifice them to His blood.

See from His head, His hands, His  
feet,  
Sorrow and love flow mingled  
down;

Did e'er such love and sorrow meet?  
Or thorns compose so rich a crown?

Were the whole realm of nature mine?  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all.

9 (412). C. M.  
My God, accept my heart this day,  
And make it always Thine,  
That I from Thee no more may stray,  
No more from Thee decline.

Before the Cross of Him who died,  
Behold, I prostrate fall;  
Let every sin be crucified,  
Let Christ be all in all!

Anoint me with Thy heavenly grace,  
Adopt me for Thine own;  
That I may see Thy glorious face,  
And worship at Thy throne.

Let every thought, and work, and  
word,  
To Thee be ever given:  
Then life shall be Thy service, Lord,  
And death the gate of heaven.

10 (588). S. M.  
Forever with the Lord!  
Amen! so let it be;  
Life from the dead is in that word.  
'T is immortality.

Here in the body pent,  
Absent from Him I roam,  
Yet nightly pitch my moving tent  
A day's march nearer home.

My Father's house on high,  
Home of my soul! how near  
At times to faith's foresceing eye  
The golden gates appear!

Forever with the Lord!  
Father, it is Thy will,  
The promise of that faithful word  
E'en here to me fulfill.

11 (428). S. M.  
A charge to keep I have,  
A God to glorify;  
A never-dying soul to save,  
And fit it for the sky.

To serve the present age,  
My calling to fulfill;  
Oh! may it all my powers engage  
To do my Master's will.

Arm me with jealous care.  
As in Thy sight to live;  
And oh! Thy servant, Lord, prepare,  
A strict account to give.

Help me to watch and pray,  
And on Thyself rely,  
Assured, if I my trust betray,  
I shall forever die.

12 (393). 6s & 4s.  
Nearer, my God, to Thee,  
Nearer to Thee!  
E'en though it be a cross  
That raiseth me;  
Still all my song shall be,  
Nearer, my God, to Thee,  
Nearer to Thee!

Though like the wanderer,  
The sun gone down,  
Darkness be over me,  
My rest a stone;  
Yet in my dreams I'd be  
Nearer, my God, to Thee,  
Nearer to Thee!

There let the way appear  
Steps unto heaven;  
All that Thou sendest me  
In mercy given;  
Angels to beckon me  
Nearer, my God, to Thee,  
Nearer to Thee!

13 (498). 8s, 7s & 4s.  
Saviour, like a Shepherd lead us,  
Much we need Thy tend'ring care;  
In Thy pleasant pastures feed us,  
For our use Thy folds prepare;  
Blessed Jesus,

Thou hast bought us, Thine we are.

Thou hast promised to receive us,  
Poor and sinful though we be;  
Thou hast mercy to relieve us,  
Grace to cleanse, and power to free;  
Blessed Jesus,

Let us early turn to Thee.

Early let us seek Thy favor,  
Early let us do Thy will;  
Blessed Lord and only Saviour,  
With Thy love our bosoms fill;  
Blessed Jesus,  
Thou hast loved us, love us still

# Publication House Bulletin.

Henry S. Boner, Supt. Lutheran Publication House, No. 42 North 9th St., Philadelphia.

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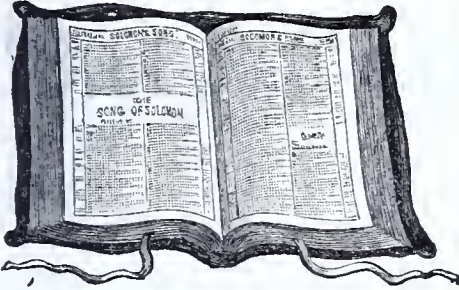
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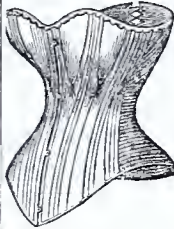
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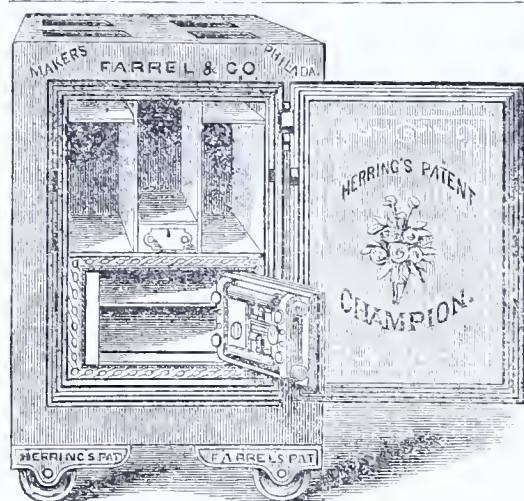
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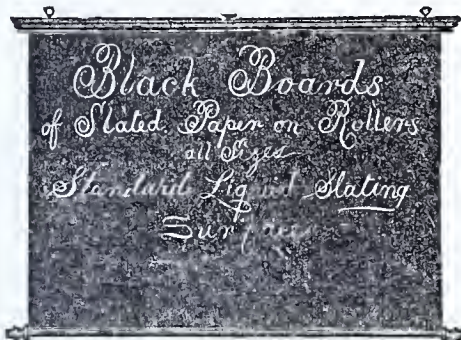
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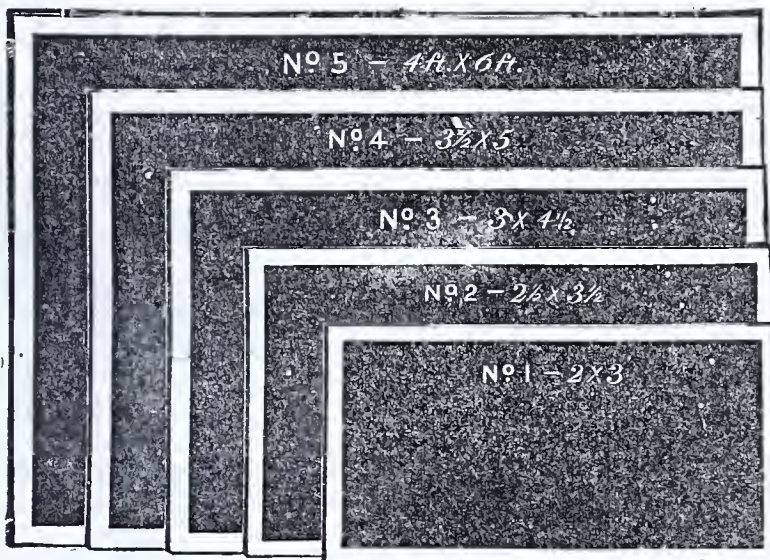


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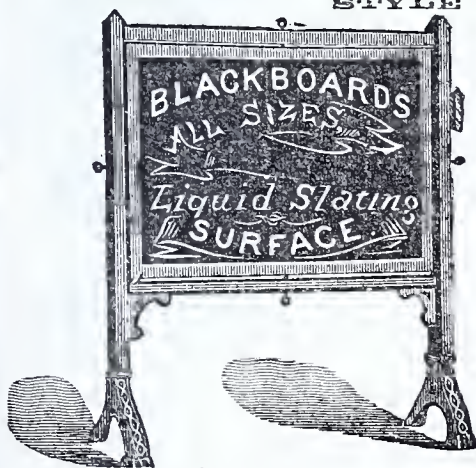
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